THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

LINES

On the blank leaf of my Pocket Bible.

Art thou indeed "*the word of Life,*"
  Thou ever bless'd and holy book;—
With power to save from sin and strife,
  Those that to Thee in faith shall look
For guidance, through this world of care
Unto that bright and better sphere;
Those holy courts where nought of sin,
Or that defiles, shall enter in?

Then be my guide—my polar star,
  Though all around be dark and dim;
As weary traveller from afar,
  I hail thy bright, benignant beam;
Thy glorious truths, O let me feel!
A foretaste of those joys reveal,
Which heart of man can ne'er conceive,
But which the grace of God can give.

Thus daily to thy study given,
  With heart sincere, and pure, and meek;
Teach me to strive as those have striven,
  Who heaven's eternal mansions seek.
Who, pilgrims on this earthly shore
Where moral tempests wildly roar,
Seek earnestly that land of peace,
Where discord, sin, and death, shall cease.

And Thou! bless'd Spirit! promised here,
  To raise our thoughts and hopes above;
Save me from folly's mad career,
  And fill my heart with heavenly love.
With holy flame, for ever burning—
From heaven derived—to heaven returning;
O warm this dull, cold heart of mine,
And fill it with a love divine.

And Thou! the bless'd and crucified!
  Give me to know Thee and adore!
Thou who for sinners humbly died;
  Teach me to love Thee more and more!
To cast each vain pretence aside;
With sorrowing heart, and sanctified,
To thy redeeming cross to cling,
Thou promised Prophet, Priest, and King!

And Thou! unsearchable and great!
  Deign to direct my search of Thee!
O guide me to that happy state,
  Where doubt is lost in certainty!
When every pain and sorrow past;
Thy purposes fulfill'd at last;
Earth's ransom'd souls to Thee shall come,
As wand'rers to "*their Father's home.*"

March 24. D.

TALES FROM REAL LIFE.

A DAY OF GLOOM.

"Although the day be never so long,
At last it ringeth to evensong!"

Concluded from p. 209.

"It was wonderful," said one, "to see how she bore her illness; how very patient she was, it was unaccountable to see. Perhaps few Christians ever were called to a longer exercise of that one grace of patience. For Esther's troubles multiplied, whilst all her earthly comforts seemed reduced to one single blessing; all that life had of joy to her, centred in her little child. He was a child worth his mother's affection, and he loved his poor sick mother dearly; he was gentle and affectionate, in no common degree; and his beauty resembled what his mother's had been, and she had once been very fair. It needed years of suffering to mar the form which God had made so perfect; but disease effects fearful ravages in the brightest face; and poverty and want trace the brow even of youth with untimely furrows. The winter came on with great severity; and though fuel is so cheap here, Esther had often to bear cold in addition to her other miseries; often for days together, no one came in to kindle her scanty fire. If there was bread in the room, the child would reach it for her, and divide it with her; and when there was none—"I have often been very hungry," said Esther, "but I thought my Lord would never suffer me to starve, and I believe he never will." No, I think it is well to take God's promises literally, when we may; and the rich in this world's goods cannot, perhaps, fully enter into the preciousness of that promise, when literally taken, "Bread shall be given thee." "Nothing is more easy," says the venerable Bishop Hall, "than to trust God, when our barns and coffers are full; and to say, 'Give us our daily bread,' when we have it in our cupboard; but when we have nothing, when we know not how or whence to get any thing, then to depend upon an invisible bounty, this is a true and noble act of faith." Our poor Esther lived in the daily practice of such faith.

It was on one of the coldest days of that fearfully cold weather, when the ground was frozen like iron, and one could not breathe the freezing air for a minute, without remembering the text, "Who shall abide his cold?" when the icicles hung glittering from the low roof of her miserable dwelling, making a strange contrast to all that was dark and gloomy around them; that a neighbor charitably came in to light her fire; and putting the small apartment in better order than usual, left it. It was set in order for a funeral. The child had not stood by the fire a minute, before his thin night-dress was in flames: "O Richard, Richard! my son, my son!" shrieked the unhappy mother. She made a convulsive effort to rise, but instantly fell backward; and feeling her utter inability to assist him in his agony, buried her face in the bed-clothes, and lay senseless. The poor infant's cries presently alarmed the neighbors; they put out the fire, but it is needless to record the state to which those few moments had reduced him: he was immediately carried to the nearest hospital. "That night," said Esther—the ignorant, you know, are always superstitious—"that night, just as the clock struck three, I was lying here all in the dark, crying about my poor child; I felt something pass, and step softly on the bed, just as he used to do; and I looked up and saw him, and he looked so beautiful, and I was just going to say, 'Is it you, my son?' and he was gone!" "Ah!" said I, "when we dream of friends that are dead, they often do appear to us very beautiful." But Esther evidently did not think it a dream. "I did not know then," she said, "that he was dead; but when my step-mother went in to see him the next day, the doctor told her that he had died just at three o'clock—just when I saw him;" and she raised her dark, melancholy eyes to mine, with an expression which seemed intended to ask, "You do not think that it was only a dream?" But I was sure that a controversy on that incomprehensible subject, the possibility and the probability of apparitions, would be worse than useless; so I generally ended that part of the conversation, by reminding her, that He who had said, "Suffer the little children to come unto me," would certainly not leave her comfortless, though he had taken her last earthly comfort away from her; and that I doubted not her little Richard would look very beautiful when she saw him in heaven: "And I think I shall see him," she would answer calmly, "and my Lord has not left me comfortless."

It was a few months after this heavy affliction, I well remember the day, when we were fully repaid the labor of a tiresome walk, by discovering in poor Esther—accidentally as it seemed to us—one of those so exactly pointed out by our Master;—"Sick, and ye visited me"—"Inasmuch as ye did it unto one of the least of these, ye did it unto me." I well recollect how shocked we were, not so much at her extreme poverty, as at her solitary and deserted condition. Her husband, as if he had one, and only one human feeling left, had come to look at the child as he lay in his coffin, but utterly neglected the dying mother. Her only support, the pittance which the parish compelled him to allow her, was grudgingly and irregularly paid; yet I never heard her mention him but with pity, and in a spirit of kindness. The sister who slept with her, left her early in the morning, and returned very late at night; so that, except when a neighbor came in at uncertain intervals, Esther might hunger, and none give her bread—be thirsty, and none give her drink. I have several times found her faint, for want of a morsel of food: generally there was none in the room, but sometimes she has said, "There is bread there, but I cannot reach it." It is sad that such things should be in a Christian country, but I have not exaggerated.

My gentle reader, I fancy you young, healthy, blest with a competent supply of this world's goods; and perhaps with what is much more valuable, good sense and leisure. I charge you, as you will answer it at the day of judgment, use these things, for they are "talents." Let there be in your neighborhood no forsaken Esther to whom you might have ministered. I do not advise you to look for your reward, in the gratitude of those for whom you may exert yourself. I would say—I believe it is a sentence of the excellent Fenelon—"Sanctifiez toutes vos actions, en leur donnant pour motif, l'envie de plaire a Dieu;"* but I can assure you, that I have found amongst the poor of this place, uncivilized and disorderly as our genteeler neighbors are pleased to account us, an affection which has reproved my coldness toward my greater Benefactor; and gratitude which has made me blush for my unthankfulness. So it was remarkably in Esther's case: "All good things," she has often said, "came to me in that day, I often think of it when you and that young lady came in first." And really it was astonishing, how many friends we met with for her; one procured her a blanket, another some needful articles of dress, others supplied food; and after much consultation—for ours is a very poor parish, and we are often obliged to manage in a way which would create a smile in richer neighborhoods—we procured her a new bed. The tick was bought by subscription; then doubts arose as to the filling: millpuff was too expensive, and oat chaff not to be procured here; but "necessity," said our old neighbor at the shop, "is the mother of invention;" we begged worn-out pieces of carpet from various persons, delighted the younger children at the school, by employing them to pick it entirely thread from thread; and you would have been surprised to see what very respectable filling it made: and Esther's joy and gratitude for this unexpected, but most necessary gift, was such as she could not express, and I cannot describe. "Bless the name of the Lord!" "He has done all things well," were the phrases constantly in her heart, and on her lips. I believe I never, during the two years I knew her, heard her express any thing like dissatisfaction in God's dealings toward her. I never remember her complaining, though, indeed, there was cause of complaint of the carelessness with which her relations treated her. Those who approached her low door, were more than once astonished at hearing within a weak, but not unmelodious voice of joy; for often when alone, she strove to amuse herself by singing the few verses of hymns which she knew; thus beginning in the dark valley of the shadow of death, that song of praise and triumph, which I believe she is singing now, in a very different tone, and under far other circumstances.

But you are getting weary: you think I have forgotten my motto,

"Although the day be never so long,
At last it ringeth to evensong!"

Oh no! Esther's day of gloom closed at length. Her daily bread was provided to her to the very day on which she died. I saw her on a Saturday; she was wasted to a state that it was melancholy and humiliating to see. Some such form, perhaps, presented itself to Milton's mind's eye, when he described the place,

"Sad, noisome, dark, a lazar-house it seem'd;"

but no pen but Milton's should attempt to describe such a sight. Oh! blessed are they, who bearing about with them such a body of sin and death; yet cling with sure and certain hope to that promise, "It is sown in corruption, it is raised in power." I recollect nothing particular in our last interview; she was patiently waiting until her Lord was ready for her; and though in great pain, and very weak, she smiled affectionately, and even cheerfully when she saw me. I had been intrusted with a small sum of money, on her account; and as I knew some days would elapse before I came again, I went to the kind-hearted mistress of a little inn near, and engaged her to supply Esther with certain articles of food every day, whilst the money lasted. We reckoned it over together; it would provide her with that particular comfort she so much needed, until the Monday week following. "And whom shall I ask next?" I thought: nay, take no thought for the morrow. Monday week came, and Esther had thanked God for her last meal. On Tuesday morning we heard the bell toll for her. She had been no worse; had suffered no more than usual: her Father's still small voice had said, "Come!" and she was gone home. What matter if the traveller's scrip is empty, when the sunset shines on him, as he ends his toilsome journey, and enters his own Father's house!

Ah! it is time for us to think of our walk home; for the sunset shone on us long ago, and the silver mist rises, tracing the long course of the river in the low grounds beneath us. Come through the corn-fields, the rustling of whose ripening ears, once more reminds us of His faithfulness, who promised that seed time and harvest should never fail;—down our own hilly ground, between the moist willows, and up the bank again into the home field: and as we enter our silent garden, we cannot forget to take one look at the glorious jessamine. It is fifty, perhaps sixty years old; and covers a great part of the south wall of the house. Just now it is in most luxuriant blossom, having lit up its ten thousand stars, and opened its stores of incense to greet us and the harvest moon; for the jessamine, you know, is a night flower. If we come to-morrow in the sunshine, we shall scarcely be able to gather one perfect spray. How gracefully it wreathes round the casement window; and hangs its light sprays about the low, heavy door. No, you need not open it; we cannot go in to business, and candle-light yet: come through the little white gate; the moon shines on the polished laurel leaves, and on the white holly-oaks; the stately lilies are gone; but this high path is my favorite evening walk still: for see how beautifully the light and shade are thrown on that group of trees, behind which the church tower rises. There are heavy clouds, but they are flying away before the clear night wind; and the few stars and the full moon shine in their most perfect brightness. "How beautiful is night!" and yet this is the evening of what I called "A Day of Gloom." Oh how mercifully God teaches us to seek peace in his word, and in the contemplation of his works; there, and there only it cannot but be found. Hush! listen! the wind is still at this moment; you may hear the distant chime of music bells; they sound at this hour every evening. In one minute, our church clock will strike nine;—there it is, we must go in now: "it ringeth to evensong."

Scenes in our Parish.

DOCTRINAL.

We extract at second hand from the Christian Index, the following article original in the columns of the Vermont Chronicle. It may serve to make our readers acquainted with some of the vagaries of opinion growing out of the system called Calvinistic. The remarks of the Editor of the Chronicle are just and forcible. We would only add, with him, the warning of the Apostle; "Beware lest any man spoil you *through philosophy*—after the tradition of men—and not after Christ."

LOGIC OF CHRISTIANITY.

We turn aside a little from the course we intended to pursue on this subject, to take advantage of an unexpected opportunity to illustrate and apply our views. Mr. Finney, from New-York, is now preaching in Boston. Mr. Rand, Editor of the Volunteer, has published an abstract of one of his sermons in that periodical, with some remarks on it; and subsequently, the article, with corrections and additions, has been published in a separate pamphlet, entitled, "The New Divinity Tried." Some friend of Mr. Finney has published a "Review of Rev. Mr. Rand's Trial of 'the New Divinity.'" From this Review, we select the following remarks on the distinction between the *doctrines of the Gospel* and the *philosophy* of those doctrines. The same distinction, we believe, has been insisted on by the conductors of the Christian Spectator, and by Dr. Woods, in his Letters to Dr. Taylor.

'*The doctrines of religion are the simple facts of Christianity. The philosophy of the doctrines is the mode adopted of stating and illustrating those facts, in their relations to each other, to the human mind, to the whole character and government of* God. From this distinction results the following most important practical principle of Christian fellowship and of theological discussion. *All who believe and teach the leading facts or doctrines of Christianity, are Orthodox, though they may differ greatly in their philosophy of those doctrines, or in their mode of stating and illustrating them, in their relations to each other, to the human mind, to the whole character and government of* God. The philosophy of some of them may be erroneous. It may be dangerous, tending to the subversion of the doctrines to which it relates, and of other and even all the important facts of Christianity. Still their error is in their philosophy, not in their doctrines.—They cannot be charged with error in doctrine, or heresy, without incurring the sin of bringing against a brother a false accusation. It may be a duty to exhibit and oppose their errors—true zeal for the faith once delivered to the saints may require it. But he who deems himself called upon to do this, should be careful to state, that he makes no charge of error in doctrine; that it is the error and the bad tendency of their philosophy of religion that he is about to expose. This distinction, and the principle or rule resulting from it are of such vital importance, that we shall illustrate them by a reference to a few particulars.

'All are Orthodox, or correct in doctrine, in regard to the divine nature, and are to be so treated, who receive the great Scriptural fact, that the divine Being exists in a threefold distinction, commonly called persons, the Father, the Son, and the Holy Ghost, partaking alike of all the attributes of Deity, and entitled to receive divine worship, and together constituting the one living and true God. Yet of those who have received this great fact, the large majority hitherto, at least since the time of Athanasius, have adopted the statement, of most of the Protestant Confessions, of the eternal generation of the Son, and the eternal procession of the Spirit. And not a few, including Ridgely, author of the Body of Divinity once used at Harvard University, Dr. Thomas Scott, author of the Family Bible, the late Dr. Samuel Worcester, Dr. Emmons, Professor Stuart, and a large portion of the present New England clergy, have discarded this statement; some thinking that the terms Father, Son, and Holy Ghost, express the official relations resulting from the work of redemption, others that they indicate the *unknown* essential relations of the three persons. Some have thought the mystery in relation to this subject is in the unity—how the three persons are *one* God; others that it is in the Trinity—how in the one God there can be *three* distinctions, or persons. And other differences there have been as to the philosophy or mode of stating this subject among those whom all acknowledge to be Trinitarians.

'All Orthodox Christians agree that sin exists, and is a dreadful evil, which God forbids and abhors, and for which the creature is alone and wholly to blame. But some of them think, with Dr. Bellamy, Dr. Woods, &c., that its existence was the direct object of God's choice, as *a necessary means of the greatest good:* others think, with the celebrated Puritan John Howe, some of the "old school" Calvinists of the present day, the conductors of the Christian Spectator, and some of the modern evangelical theologians of Germany, that it is *incidental* to the moral system which the wisdom and benevolence of God have chosen and his power has brought into existence; and others still profess to take the *fact*, without any theory in regard to its relations to God and his moral kingdom.

The Orthodox doctrine in respect to the native character of man is, that in consequence of the fall of Adam, all his descendants sin and only sin,* in all the various circumstances of their moral existence, till they are renewed by the Holy Spirit. But there may be various and quite different statements of the doctrine, or modes of accounting for the fact, without a denial or doubt of the fact or doctrine itself. Thus one may suppose, with Calvin, the framers of the Westminster Confession, President Edwards, and others, that Adam and all his posterity so constituted one moral person, that, in relation to the law and its penalty, his act in committing his first sin was their act, and that for the guilt thus incurred by each individual, he is condemned to abandonment by God, issuing in his want of original righteousness, inclination only to evil, and actual transgression, ending, if grace do not prevent, in his eternal punishment. Or, with most of those at the present day who style themselves "old school" Calvinists, discarding this oneness of moral personality of the whole human race, he may assume that the first sin of Adam is so set over to the account of his posterity, in the view of God's law, that they are considered and treated as justly liable to its consequences, and abandoned of God, and so on, as before. Or, rejecting both our moral identity with Adam in his first act of sin and such an imputation of it to *us* as has just been described, he may hold, with the author of the pamphlet we are reviewing, and all "advocates of the Taste Scheme," that from our fallen progenitor we have derived a *taste, bias, inclination*, which is not the choice of the mind, but determines the choice, as does hunger or thirst, yet possesses a sinful quality, and justly exposes to punishment. Or, with Dr. Emmons and other "friends of the Exercise Scheme," he may suppose, that depravity consists wholly in voluntary exercises, produced in the mind, at the very commencement of its moral existence, by a direct divine efficiency, exerted in a way which is deemed consistent with man's free-agency. Or, believing with those last referred to, that depravity is a voluntary exercise of the mind, he may, with President Edwards when describing the nature of our innate depravity, with the late President Appleton of Bowdoin College, and many others, maintain that the ground or occasion of the certainty that all the descendants of Adam do and will, at the very commencement of their moral agency, form, and give themselves wholly up to, the governing choice or preference of their own gratification to the authority and favor of God and the general good, is in the constitutional appetites, propensities, &c., which they inherit from their first parents, and which have no moral quality previous to and distinct from voluntary exercise. All these modes of stating the doctrine, and accounting for the fact, of the universal and entire sinfulness of unrenewed men, have been adopted by those whose Orthodoxy in regard to this doctrine has not been, and will not be, questioned.

'And so, to notice but a single instance more, one may maintain, with "the friends of the Exercise Scheme," that the divine influence in producing human character is not confined to holy exercises, but extends also, and without any difference in the mode of operation, to sinful exercises.† Others may maintain with the great body of the Orthodox, that divine influence is employed only in the production of holy exercises; and of these last, some may maintain, that the Spirit exerts his influence directly on the mind itself in view of the truth; others, that he exerts it indirectly and only through the medium of the truth; and others still, that we are wholly ignorant of the manner in which it is exerted.

'And yet all these may hold to the fact that all holiness in fallen men is a result of a special, efficacious influence of the Spirit; and, holding this fact, all of them are Orthodox in regard to the doctrine of divine influence in the renovation and sanctification of men.

'The philosophy of a doctrine is, then, manifestly, a distinct and very different thing from the doctrine itself. And there may be, in regard to the former, great variety, and great and even dangerous error, while, in regard to the latter, there is entire agreement, and perfect soundness of faith.

'The distinction here laid down between the *doctrines* of the Gospel and the *philosophy* of those doctrines, we think, is intelligible and important. Abundant evidence might be adduced, that many, who philosophize very differently, arrive at the same results, and produce the same moral effect in preaching, because they preach the same *doctrines*. Dr. Burton and Dr. Emmons, for instance, have both been distinguished for their success in making men feel the necessity of an entire and unconditional surrender of themselves to God, by preaching the *doctrine* of their entire dependence on him; though, in their philosophy, they were the heads of opposite sects. The results, which were the same under the preaching of both, certainly did not flow from their philosophy, in which they differ, but from their *doctrines*, in which they agree. It is the doctrine, and not the philosophy, of the preacher, which takes hold on men's consciences, the reception of which makes them Christians, and the preaching of which makes them preachers of the Gospel. Wherever the *doctrines* of the Gospel are preached, the effects of the Gospel will be seen, whatever may be the philosophy which accompanies them; for the doctrines of the Gospel are the Gospel itself; and the philosophy of those doctrines, which may be distinguished from the doctrines themselves, is no part of it.'

This subject is worth looking at in another point of view. Mr. Rand, perhaps, ought to have said, that what he censured in Mr. Finney is not *doctrine*, but *philosophy;* but ought not Mr. Finney to have made the same distinction while preaching? Ought he not to have said, concerning such parts of his sermon, something like this? "What I am now preaching is not the Gospel, nor any of its doctrines, but merely my philosophy; it does not come to you on the authority of God, but on my authority; you may disbelieve every word of it, and yet believe all the *doctrines* of the Gospel and be saved." What right has Mr. Finney, or any other man, with a congregation of anxious sinners before him, to mix up the doctrines of the Gospel and his own philosophy, *which is no part of those doctrines*, in one undistinguished mass, and deal out the compound as the bread of life? What commission has he from the great Head of the Church, to preach that which is a "distinct and very different thing from the doctrines" of the Gospel? With a company before him, who have come together at his invitation to hear him preach *the Gospel*, how can he be justified in doing it without giving them fair notice? Indeed, what good reason can any one give for preaching such things at all? Preaching them is not preaching the Gospel. All its doctrines may be preached, full, complete, entire, without once naming them. When preached, the hearer may reject the whole, and still receive the whole testimony of God, and enjoy all the blessedness which the Gospel brings to those who receive its doctrines. Why, then, should the "philosophy" be preached at all?

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The doctrines of the Gospel are not *mere* "facts;" they are facts in which *truths* are imbodied and exhibited. One may believe, ever so firmly, that Christ died; but unless he believes in his death as an expression of the pardoning love of God, his faith does not embrace the *doctrine* of the cross. These truths, or doctrines of the Gospel, are in themselves a *philosophy* sufficient for all the purposes stated in the note; *able*, indeed, to *make wise unto salvation*. They are the *only true* "philosophy of religion." A philosophy which is "distinct and very different" from them must of necessity be false. Every such system will furnish sinners with "false refuges" and grounds of cavilling. The doctrines of the Gospel, cleared from such appendages, never do this. They appeal directly to the conscience, and cut up cavilling by the roots. * * *

If we are told that the doctrines of the Gospel cannot be illustrated, defended, and enforced, without the aid of some system which is no part of the Gospel, we utterly deny it. We know that such philosophy, like alcohol, has a strange power of making itself seem necessary to those who use it. But let them try. We believe that *total abstinence*, rigidly adhered to, will prove as successful in one case as in the other. Whether both parties equally need the advivce, we do not say. Whether our Reviewer has in all cases distinguished accurately between doctrine and philosophy, we do not say. But let them all form and thoroughly execute the resolution, that they will preach "nothing but Christ and him crucified," nothing but the *doctrines* of the Gospel, and their own souls and the souls of others will receive benefit.

THE TIMES.

From the British Critic.

THE THEOLOGY OF THE DAY.

The character of the present day requires to be met with that sound learning which the study of the Fathers alone can give. Notwithstanding all the infidelity and consequent profligacy which is over-running the age, there is (praised be God!) a growing spirit of religion among us. The fearful aspect of the political world has, we believe, turned many a candid and reflecting mind in a serious and anxious gaze to the religious; and, however shallow minds, corrupt imaginations, and blinded understandings, may have sought to dissever the two, and to separate God and man, to slight the over-ruling providence and divine interposition of the one, and ridicule the reference of all the actions of the other to the glory of his Almighty Master, still the number is daily increasing of those who look to religion as the only base of the only true policy. One most consoling symptom cannot be misinterpreted; we mean the extensive and still increasing popularity of works of a religious cast: such silent but sure indications, we look upon as more encouraging symptoms, than all the loquacious ostentation of public meetings. Now, without, we hope, doing the least discredit to this feeling, (from our heart we give it every credit,) we may venture to say that it may need direction, and that it is the bounden duty, no less than the vital interest of our Church, that this growing appetite be fed, not with wild and sour berries, gathered from hedges by chance, but with ripe and wholesome fruit, carefully picked from the Lord's own well-dressed vineyard. Let it never be forgotten that there is in such cases always a tendency to undervalue the outward institutions of the Church; thinking that they have possession of the water of life, men go not on to consider whether the vessel in which it shall be contained, be soiled or clean, be broken or whole, and we are grievously mistaken if this spirit has not already discovered itself, and in quarters where it is most of all to be deprecated. Let us take warning from the past, and see how good and wise men thought it right to meet such a tendency.

In the year 1616, when a spirit was abroad, the extravagance of which we hope and trust never to see renewed, King James I., assisted in council by the most eminent divines of the day, sent sundry regulations to the Vice-Chancellor, heads of houses, and the rest of the authorities at Oxford, from which we extract the following article:—

> "Ut theologiæ tironibus in manus traderentur auctores cum ecclesiâ Anglicanâ quoad doctrinam ac disciplinam potissimum sentientes; utque ad operam iisdem, necnon sanctis patribus, conciliis, scriptoribus scholasticis, historicis ac polemicis impendendam excitarentur; ne scilicet in *abbreviatoribus, scriptisque compendiariis* diutius hærentes lubrica ponerent studiorum theologicorum fundamenta."—Wood, *Hist. et Antiq. Univ. Oxon*, lib. i. p. 322.

We question not, that if this large base of theological learning were laid at our Universities, or any foundation approaching to it, so that it gave them a direct view of the early ages of the Church, were set to build upon, they would soon be freed from those perilous opinions which it is vain to deny are springing up, fostered by the contagious liberality of the day working upon minds on which a proper view of the peculiar foundations of our Church has never been impressed. Let us be allowed also to ask, Whether the source to which our youth are left, whence to draw their knowledge of divinity, be not much of the description mentioned in the last clause of the above paragraph? It seems as if it were written in allusion, not only indeed to the divinity, but to the whole body of literature of the present day. "There is nothing new under the sun," said the wise king; we see that we have been preceded by an age, instructed from abridgments, and if we peruse the history of that period, we see but too plainly the fruits of such an education; we see the overweening and blind vanity, the unsteadiness of principles, the headlong conduct, the fierce intolerance of opposition thus fostered, and all ending in a moral, temporal, spiritual ruin, the effects of which are felt at this hour. In any case, knowledge not obtained through the detail, of which it is as it were the summing up, is pernicious from its very hollowness; and the person who is content to dispense with the principles of thought, will also dispense with the principles of action. In both cases, the result alone is looked to, with a perfect indifference to the means; if a false system be pernicious in proportion to the importance of the subject to which it is applied, then assuredly we cannot sufficiently guard against such an application to the study of divinity. * * * * *.

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* [Hallow all your actions by assigning for their motive a zeal to please God.]

* This is the doctrine, usually called Calvinistic, of total depravity. You may call it 'Orthodox,' if you will. The *Scriptural* doctrine, of man's total inability to do good without the grace of God, is a very different thing.—*Ed's. Churchman.*

† That is to say, if we understand it, that God is the author not only of holiness, but also of sin. Horrible!—*Ed's. Ch'n.*

Another cause has been gradually working on with increased effect. From the natural progress in civilization, the minds of men have now for a long time been more and more tending to a fondness for generalization: the field of objects presented to them, growing more and more extended, has made them more and more ambitious of grasping; while limited as they are, they can only accomplish their object by laying hold at once of the general result, and passing over the detail through which alone it can be legitimately arrived at. Such a habit of mind is fatal to many excellences, for which it can replace nothing corresponding. It is fatal to eloquence, for it not only causes a vacuity of imagination from want of objects—not only deprives the art of its grand power of turning the same idea to view under a multitude of lights—but also is ruinous to the quality of subtle syllogistic reasoning, which is so necessary to make an able or indeed respectable debater. The present state of eloquence in our houses of parliament will bear us out in the fact. The point, however, to which we are directing our observations, lies in an humbler region. We believe that this turn, which the public mind has been so long taking, has mainly contributed to reduce to a mere form, almost indeed to extinguish in inglorious silence, the scholastic disputations at the Universities. We are well aware of all the ridicule which the vain and loose reasoners (shall we call them?) of the day cast upon such exercises. Nor will we deny that much time may be lost in pursuing unprofitable airy subtleties, which had been better employed in extending the range of substantial information; that instead of continually turning up the same soil until exhaustion, it were better to go on to new ground. We will freely grant that the mind, too much habituated to a view in a narrow compass, may become like the eye of the mole, and not of the eagle, may be brought at last to dwell upon distinctions of words rather than of things, and instead of adding possession to possession, building story upon story, may waste and fritter away its powers in dividing into minute capriciously-assigned departments the first portion of dominion which it has attained, and which will therefore also be the last. It may come in too apt comparison with the petty German prince, whose little territory and small army afford him, by indefinite division into minute detail, as much self-importance and occupation, as the sway of continental Europe and the command of innumerable legions did to Napoleon. But the man who has looked through the microscope, is not therefore disqualified for looking through the telescope, nor are the defects of a system (and what system is not deficient?) fairly urged, when they only operate in the case of its being pushed to excess, and while the advantages are kept back from the account. The system was admirably adapted for inuring men to the conduct of theological controversy, the necessity of which accomplishment, though long in indolent security overlooked, is growing daily. Severely may we have to rue the state into which we have allowed it to fall. If it gave no new ground, it at all events secured the old; if not a system of offence, it was an admirable one of defence. It accustomed men to all the sophistries of language, to all the turns, windings, and subterfuges of subtle argument; it taught them to sift and canvass their subject to the very bottom, keep an eye to all its bearings, watch all that could start out of it, weigh the consequence of every move that could be made, and gave them, in fine, a mastery and dominion over it, such as the practised gladiator possessed over his sword. Its effects are very visible in our best divines of the golden age. They empty out to perfect exhaustion the subject, whatever it be, which they had taken up. They leave nothing to be done by friend or foe, admit not a single opening through which an enemy shall thrust his body, not a spot of ground on which he shall take up a position.—*British Critic.*

REVIEW.

From the January number of the (London) Christian Observer, received since our notice of Dr. Russell's Work on Palestine, we transfer to our columns the communication and Editorial remarks which follow. The coincidence of opinion which a comparison of these articles with those that have appeared in the Churchman, upon the same topic, will exhibit, may secure us from the charge of fastidiousness or severity; while we are happy in being able thus to fortify the views we have expressed.

REMARKS

ON NO. XXV. OF THE FAMILY LIBRARY.

To the Editor of the Christian Observer.

Although I am aware that it is impossible for yourself, or for any other Christian journalist, or for your most vigilant correspondents, to notice a tenth part of what proceeds from the infidel press, or from what is sometimes worse—the sneers of practical Atheism, under the guise of Christianity; I beg leave to solicit your attention to a fascinating, but most injurious volume which has lately issued from the domestic repository in Albemarle-street. It is the twenty-fifth Number of the Family Library, and contains a history of the mutiny of the Bounty, its cause and consequences.* With the account of Captain Bligh's open-boat navigation, the subsequent wreck of the Pandora, and the recent discovery of the relics of the mutineers on Pitcairn's Island, we are all familiarly acquainted; and the story is now told over again with double interest, heightened by the recital of much original matter *from the records in the Admiralty*, a fact to be noticed in the sequel; and further, by the publication of various manuscript communications from private sources. If the work had been confined to these details, it would be difficult to mention a performance in modern literature more deeply impressive as a tale—an authentic tale, taking the highest place among the romances of real life, and vividly illustrating the operations of Divine Providence among the affairs of mankind. But the editor has polluted the narrative by such gratuitous derision of the sacred cause of Christian missions, as must awaken the grief and righteous indignation of all who believe that Jesus Christ said to his earliest and his latest disciples, "Go ye into all the world, and preach the Gospel to every creature." In proof of the justice of my reprehension, I copy the following paragraph:—

"All these 'cottages' are now destroyed; and the remnant of the population has crept down to the flats and swampy ground on the seashore, completely subservient to the seven establishments of missionaries, who have taken from them what little trade they used to carry on, to possess themselves of it; who have their warehouses, act as agents, and monopolize all the cattle on the island (Tahiti;) but, in return, they have given them a new religion and a *parliament*, (*risum teneatis?*) and reduced them to a state of complete pauperism; and all, as they say, and probably have so persuaded themselves, for the honor of God, and the salvation of their souls! How much is such a change brought about by such conduct, to be deprecated! How lamentable is it to reflect, that an island on which nature has lavished so many of her bounteous gifts, with which neither Cyprus nor Cythera, nor the fanciful island of Calypso, can compete in splendid luxuriant beauties, should be doomed to such a fate in an enlightened age, and by a people that call themselves civilized." (p. 39.) You would have justified me, Sir, I believe, in characterizing such a paragraph by language more reprehensory than has been used; and particularly when I add, that *other* portions of the volume are constructed upon the same principle. The work affords ample internal evidence respecting the person who has furnished this very offensive addition to the Family Library. He has at command the records of the Admiralty; and it is desirable to know under what restrictions the authorities at that station allow the use of their papers to a compiler of books, who interweaves into what might otherwise be an innocent and useful narrative, the darkest insinuations of infidelity. When the very first missionary voyage of modern times was undertaken, and to this same island Tahiti, in 1796, the then government of this country directly encouraged the attempt, by remitting certain dues payable by the vessel when she sailed from the river; and, in other instances, either patronized the project, or, to say the least, withheld every expression of disapprobation. It is also notorious that Lord Byron, together with all the officers and crew of the Blonde, treated with perfect respect the British and American missionaries of Hawaii, as those excellent men have gratefully and warmly acknowledged. On the other hand, the Quarterly Review has had a lamentable share in the guilty warfare, waged of late years against the Polynesian Missions; and it is impossible not to identify a writer in that periodical with one of Mr. Murray's domestic librarians. The first attack, with the exception of a few insinuations in minor journals, too insignificant to detain public attention, was made in the Quarterly, which actually attempted to sink the Christian cause in the Pacific by a *forged letter*; and this letter was forwarded for publication from the Admiralty!* I am not accusing the Lords Commissioners of having, either directly or obliquely, permitted any individual to abuse their trust. The fault, I believe, lay exclusively with an official person, who had access to our naval muniments. However, this reviewer was refuted by almost redundant evidence, both from America and England; but he never owned his offence. After some time, Ellis' Polynesian Researches were recommended to the public in the Review, with an earnestness and enthusiasm almost equal to its former vituperations. Since then, the usual vacillation of principle has been discovered in its pages, while Captains Kotzebue and Beechey have joined the war, by repeating exploded accusations; and they have been faintly echoed in the same journal, which seems determined to go all the lengths it prudently can, and gradually to retreat from the ground which Mr. Southey, the acknowledged reviewer of Ellis, was allowed to occupy. What will the Quarterly Reviewer, or the compiler of the Mutiny of the Bounty, or both, now say to Mr. Montgomery's excellent digest of the manuscripts of Bennet and Tyerman; a work which equals, or surpasses, the performance of Mr. Ellis?

If the opponents of the South Sea Missions had expressed a wish (as others have done,) that they had been prosecuted by the Established Church, such an intimation might have been made with perfect consistency; and, let us add, without offence even to the directors and agents of the London Society, who would doubtless have rejoiced in the success of any herald of the Gospel, provided he fulfilled his commission in sincerity and truth. As to the system propagated by the agents in question, it was indeed, I entirely confess, "a new religion;" quite as new as St. Paul preached to the sensualists of Corinth and the philosophers of Athens, when he proclaimed amongst those Gentiles also, "*the unsearchable riches of* Christ." If the credit due, by the courtesies of literature and of civilized life, to men's report of their public conduct, be given to Ellis, and his predecessors, and associates; I for one, must allege, that a more pure and consistent scheme of Christianity was never offered by uninspired men, to the examination and acceptance of mankind, than was framed under their ministry. I can only take their own statements, for I have none other, except indeed from such incidental notices as have been given by the French minister of marine, and from similar witnesses; that is, from men who simply have told what has come in their way in the ordinary manner; not from partisans of the mission cause, nor from its avowed enemies, but from those voyagers who beheld with astonishment the reformation of manners in the voluptuous Hesperides, the once "Cytherean" islands of the south.

The missionaries have themselves fully explained the source of the enmity against their proceedings. It is simply this: the Gospel, by its influence on the natives, has opposed the licentious habits of the sailors; the men have become moral and peaceable, and the women modest and virtuous. The religion which effects such changes is a *new* religion, wherever it comes: the world cannot love it, and there seems in the minds of too many, even in a professedly Christian country, a secret feeling, as if all was lost when any obstacle is opposed to the pleasures of sin, which are for a season: the sun of Polynesia has set; its joys are gone; there are no longer any of those dances by midnight, or ceremonies, or picturesque exhibitions of war, which have been so much admired in the beautiful engravings to Cook's Voyages. No, all is gone; and what is the substitute? Why, says the anti-missionary, we have sermons, and hymns, and serious faces, and the demolition of curious edifices and barbaric grandeur, under the masses of tropical foliage, and the shades of romantic precipices. Yes, we *have* these things, and we have also the *cause* of them, for "life and immortality are brought to light by the Gospel." With the development of these things, it would be assuredly strange if there did not also appear corruption, hypocrisy, and all that disgraced the primitive congregations of Corinth, Galatia, and Sardis: and all that has, since their day, evidenced the success of Satan and the world in the pollutions of the visible Church.

I am afraid, Sir, of infidelity; I am afraid of the cholera; I am afraid of domestic agitation and treachery; but I fear more than these awful sources of alarm, such writers, with their patrons also, as poison the fountains of home and educational literature, by productions sheltered under the apparently secure name of *A Family Library*. One might have hoped, that a most sacred caution would have been exercised in the preparation of what was emphatically designed for a parental fire-side. Here, at least, might controversy have suspended its complaints, and reserved itself for a more appropriate exhibition. But observe the course of facts: A Christian parent draws around him his Christmas circle of children, and their companions, and for an evening hour, has eagerly bought a book, attractive from its title, and containing what he previously supposed to be, from his early remembrances, a story exactly suited to amuse and improve his domestic audience. The work is in full reading, and the younglings are all deep attention; when, suddenly, the narrator deviates from his province, and plunges into an untimely attempt to ruin a cause which this very Christian parent, with his family and cherished circle of friends, have long and cordially supported. He perceives, too, that in the three hundred and fifty-six pages of this Mutiny of the Bounty, there is a *sprinkling* of irreligious commentary, worse, perhaps, than a regular attack; an imitation of Gibbon, who also deviated from his immediate subject, that he might wound Christianity by a side thrust. The end is, that the parent locks up a book which, had it even preserved a quiet neutrality upon religious topics, would be, I repeat, one of the most fascinating and striking productions of the modern press.

Where are these things, Sir, to end? Have Mr. Murray's agents learned nothing from the example of Milner's History of the Jews? And is the Quarterly Review alternately to bless and curse the missionaries who have done so great things in the Pagan world, and are yet advancing in their beatified course? One thing, amidst all this confusion, may comfort us: *Good is doing;* otherwise the world would sleep on, regardless of the power and progress of the Gospel.—Let a Romanist, or a Protestant formalist, make ten thousand converts in the "delicious isles of the southern hemisphere," on their several principles, and Cythera will be Cythera still. Public worship may go on through the Sunday, and the old customs be observed—saving the more disgusting and absurd usages of idolatry—for the rest of the week; and no one will forge letters, and quote private journals of officers, to subvert the new religion. There will be nothing to agitate the conscience; no compunctious visitings, which their subject will strive to repel by sneer and sarcasm—nothing of this, but, in all likelihood, a few defensive remarks, followed up by compliments to missionaries, "of a liberal and sagacious character," who, in the antipodes, forget the doctrines which made them enemies so long as they remained in Europe. I only hope, that the Society which has been so highly honored by the success of its missionaries—and also by the derision and scorn accumulated against them—will persevere more earnestly; will "agonize" to prosecute the divine work, "in nowise terrified by their adversaries." Every act of hostility from the unbelieving world, should be to them a token of good, an undesigned stimulus to exertion, a proof that the kingdom of darkness is falling before the Cross.—"These shall make war with the Lamb, and the Lamb shall overcome them." The allies of the prince of this world will indeed struggle desperately to keep what they have, and to regain what they have lost; and the last convulsions may be more terrible than the early strife. We must not be startled, should we linger ten or twenty years longer in this lower state, if we hear rumors from Polynesian Christendom of individual, or even national, relapses into abominations, now seeming to be buried in deep oblivion. The soul, indeed, shrinks from such a revulsion; and the mere suspicion of the possibility that thus might perish all of what has been done, sickens the heart, and tends to discouragement and despondency. Yet these things have been! Regions, where the missions of the apostolic age once flourished, and were luxuriant in the growth of truth, are now barren, and might appear to be doomed to perpetual sterility. Even in those cases, however, all has not been lost; neither will the Churches of the Pacific, should they likewise be annihilated, be unproductive of eternal fruit. Many believers, in all these communities, have been saved; and many, in the existing example, are in the way to salvation. So that, supposing the assemblies of the South Sea to be what the assemblies of Ephesus, Thyatira, and Philadelphia, now are, the labor of missionaries will not have been in vain. This consideration should relieve the mind from its languor and temptation to lapse into indifference; while we further recollect, that many promises are given to those who "gird up their loins, and hope to the end;" and "faithful is He who hath promised, who also will do it."

I cannot close, without observing, that although the Editor of the Family Library has selected for his attack a particular branch of Christian missions, and, possibly, thought himself the more secure if he bore down, in the first instance, upon a vessel officered and manned under *sectarian* patronage; yet, let the members of the Church Missionary Society remember, that they have common cause with all who wave the banner of the cross. *Tua res agitur.* And I offer this to their consideration with the greater seriousness, from a conviction that the doctrine diffused in Polynesia is essentially the same with the leading principles of their own Church. And if any one imagines that the Gospel, when faithfully preached *and lived*—we must never disjoin the two—by a clergyman, will conciliate the enemies of missionaries in the South Sea, and ensure their patronage to schemes of instruction founded on the common basis of all believers, he will sooner or later be undeceived. There are numberless facts already recorded in silence, or divulged in esoteric circles, proving the identity of the human heart under all circumstances. An irreligious and secularized separatist will be flattered by the man who frowns upon the devout and world-abjuring Churchman; and alas! there have been, and are, those who have only established their claim to orthodoxy, when they have defended certain branches of Christian truth, without extending such truth into their daily conduct. In this relation, infidelity itself will allow us to contribute to missions, so long as we do not irritate a skeptic's conscience by a consistent life. Asyncritus.

REMARKS

ON NO. IV. OF THE EDINBURGH CABINET LIBRARY.

To the Editor of the Christian Observer.

As you pointed out the evil tendency of Mr. Milman's History of the Jews, by which I and many of your readers escaped the painful feelings which arise from reading such works, you may, perhaps, confer the same favor on them when you read a few sentences from a work which appears to me to be highly pernicious. I refer to the History of Palestine, which forms the fourth volume of the Edinburgh Cabinet Library, by the Rev. M. Russel, D. D., who is, I believe, the clergyman of the Episcopal Chapel at Leith. It is well written, and contains much condensed information; and I have seen commendations of it, and extracts from it, in several newspapers, (whether genuine, or paid for as advertisements, I know not,) so that it will probably be widely circulated. The increasing number of cheap publications, such as the above, the Family Library, the Library of Entertaining Knowledge, and Lardner's Cyclopedia, makes it very important that Christian publications should watch over them, and point out their errors; for this evil comes in an unsuspected form, and finds its way unnoticed into many families.

I proceed to copy, as a specimen, a few things from the History of Palestine.

At pp. 46 and 47, the writer says, that Joshua consented to the Jews' casting lots for the provinces which were still in the hands of the Gentiles; but that the effects of this injudicious policy soon appeared. He says of Saul, p. 80, that the impetuosity of his character, and a certain indifference to the claims of the national faith, paved the way for his downfall; and adds, that the scene of Gilboa which terminated the career of the first Hebrew monarch, exhibits a most affecting tragedy, in which the valor of a gallant chief contrasted with his despair and sorrow throws a deceitful lustre over an event which the reader feels he ought to condemn. And in another place, he talks of the ill-fated Saul.

The chapter on the literature and religion of the Jews, I think particularly objectionable. Instead of speaking of the latter as a revelation from God, the writer talks of it as the wise institutions of Moses. At page 119, he says, that Saul, before he mounted the throne, was sent to acquire the elements of learning amongst the sons of the prophets, whom in a short time he accompanied in their pious exercises, in a manner so elevated as to astonish every one who formerly knew the young Benjamite. At page 124, he mentions the Psalms of David and the Proverbs of Solomon, as fine examples of the fruits of their professional studies. At page 147, he says, that it is a proof of the purity of Hebrew poetry, that it has been introduced into the service of the Christian Church; no other nation of the ancient world having produced a single poem that could be used by an enlightened people in the days of improved devotion. Hesiod, although much esteemed for the moral tone of his compositions, presents very few ideas capable of being accommodated to the theology of an improved age. Is not this putting the Psalms of David, and the poems of Hesiod into an unwarrantable juxtaposition?

I think I have copied enough to show that the tendency of the work is injurious; it in fact speaks of the whole Jewish policy in a sort of philosophizing tone, as if it had been a mere human invention. The devout reader feels greatly distressed at a style of writing which divests the Old Testament narratives of their sacredness, and discusses them much as we should discuss the pages of a Heathen historian. Such publications coming from the pens of clergymen, and circulating unsuspected in families, are fearfully calculated to extend that spirit of skepticism, neology, and infidelity, which is already so widely prevalent. Fail not, Mr. Editor, to continue to lift up your warning voice against it.

Commenting upon the preceding, the Editor of the Observer thus writes:—

Our readers will feel much obliged to the writers of this and the preceding paper, for their exposition of the injurious tendency of much of our unsuspected current literature; but truly does one of them remark, that it would be impossible for the conductors or the correspondents of any religious periodical publication to notice half the exceptionable matter of this nature which issues monthly and daily from the press; or even from what is considered the more guarded and respectable portion of it. We have had occasion to notice in our pages some things of this kind, even in Dr. Lardner's Cyclopedia; the Family Library has several times been mentioned with due reprehension; as also the Library of Useful Knowledge, which on some occasions has scarcely taken the pains to cover its infidelity. The chief difficulty of detection, and therefore the greatest evil, is where the leaven pervades the mass, without being any way prominent; as it will—and that without any direct intention—where a person not under the influence of religion, writes on subjects which border upon religion, or even of morals, or history, or any thing but simple intellect. Allan Cunningham's life of the sculptor Bacon, in the Family Library, is as unfair and exceptionable a performance, without professing to be infidel, as Gibbon's Roman Empire. We select this as a specimen, because Cecil's life of the same person will afford a ready opportunity for collation. While we are writing we have opened quite casually upon the following passage in the Tour through Holland, in the same series. The writer is speaking of lotteries in Amsterdam, and suddenly breaks off: "It was but a mawkish kind of morality that induced a late English Chancellor of the Exchequer to give up a considerable revenue, levelled on the votaries of the vice (of lottery gambling,) at the instigation of a class of men who are at great pains to make themselves be thought more righteous than their neighbors." Would not any Christian-minded parent be grieved that his child should meet with such a passage of gratuitous sneer at religious persons, and at common morality and Christian legislation, in a book of rational entertainment? We have elsewhere alluded to the incidental sneers at Christian missionaries, in the life of Bruce, in the same series. The respectable publisher of the Family Library cannot intend to disgust a large class of his readers by such matters, which are in as bad taste as they are exceptionable, and which might be omitted without his gayest readers thinking the worse of his volumes. We earnestly entreat the editors and publishers of all the works above mentioned, to exercise a most scrupulous vigilance, even were it only for their own interest. The passages which our correspondent has quoted from the volume on the Bounty, would preclude its promiscuous admission into any circle where Christian missions are held in reverence.—Mr. Ellis has just published a most convincing reply to the misrepresentations of Kotzebue and others, which will equally serve for the Family Library. We the more regret that any of the works in our cheap popular libraries should be exceptionable, as many of them are of great interest and value. We have several times recommended some of the volumes in Dr. Lardner's and the Family series. Of the Edinburgh Cabinet Library, we had never seen more than one volume—that on the Polar Regions—which is one of the cheapest, most instructive, and amusing books of the kind, that has issued from the modern press.

COMMUNICATIONS.

For the Churchman.

SELECTIONS FROM STANDARD WORKS.

It was with much pleasure that I saw in a late number of your paper, the proposal of M. to unite polite literature with theological instruction, in the periodical which you conduct. It is with lively regret that I observe in your correspondents an apparent backwardness to co-operate with the proposer of so excellent a scheme. The extraction of a passage from any writer, can occasion no expense, require no distinguished ability, and give little trouble to any one. The writings of Mr. Southey, as M. well observes, will furnish much to inform and amuse. There is no one who will not listen with pleasure to a writer who possesses so much genius and so little arrogance—so much learning and so little pedantry,—whose political tenets are so firm and correct, and whose political foresight was so unfailing in discerning this time of trouble, at a moment when all was quiet, and at a period "ere England's griefs began;" and who to piety the most vivid and unfeigned, superadds the charms of a style beautifully antiquated and pleasingly natural—highly polished, yet easy and simple—and cast in the purest mould of the time of Charles I.

I would not, however, advise to restrict the present extracts to the writings of Mr. Southey. It would be better to range at once through all the stores of English Literature, so various and so unfailing; and anon return to the delicious hive of Southey, after the delightful task "grata carpentis thyma" in the fragrant groves of other individuals, "apis matinæ, more modoque." Nor need contributors be deterred from assisting by reason of their not possessing rare and unusual books. He that reads a book through attentively will frequently be surprised upon looking again into it, to see passages which before escaped his observation; and will often find quotations with which he is unacquainted, from a work which he has diligently perused. The attention is called more to the passage, and the sentence more strongly imprinted on the mind, when we see it detached, and when the mind is unoccupied—aroused, and attentive. A vast deal of information, new to many, and to all grateful, may be extracted from the writings of Johnson, Goldsmith, Addison,—the poetry of Coleridge, Heber and Hemans—Pope, Dryden, Milton, "et omne id genus." Churchmen, we trust, will always be found—may the "Churchman" last as long!—and if the writers of England should be exhausted, we may include translations from the Latin and Greek authors and the four languages of Europe.

The literary world is greatly beholden to Mr. Southey, for the endeavors, frequently successful, to rescue from oblivion the writings of many authors unfriended and oppressed with penury, and embalming their character with his able pen. To him we owe the possession of the poetry of Chatterton, White, and many "uneducated men." The life of the second of these abounds with beauty, and teems with feeling. From it I will select a few passages for the present entertainment.

"The consciousness of genius," says Southey, "is always at first accompanied with this diffidence: it is a sacred solitary feeling.—No forward child, however extraordinary the promise of his childhood, ever produced any thing truly great."

Hear this account of reviews from one who himself conducts a review.

"An author is proof against reviewing, when, like myself, he has been reviewed above seventy times: but the opinion of a reviewer upon his first publication has more effect, both upon his feelings and his success, than it ought to have, or would have, if the mystery of the *ungentle craft* were more generally understood."

"The bounty of an individual calls forth a sense of kindness, as well as of dependence: that of a society has the virtue of charity, perhaps, but it wants the grace."

The author, after following his interesting subject through a very short, but well improved and very instructive life, he says, near *the conclusion*—

"Just at that age when the painter would have wished to fix his likeness and the lover of poetry would delight to contemplate him, in the fair morning of his virtues, the full spring blossom of his hopes,—just at that age hath death set the seal of eternity upon him, and the beautiful hath been made permanent. To the young poets who come after him, Henry will be what Chatterton was to him; and they will find in him an example of hopes, with regard to worldly fortune, as humble; and as exalted in all better things, as are enjoined equally by wisdom and religion, by the experience of man and the word of God. And this example will be as encouraging as it is excellent. It has been too much the custom to complain that genius is neglected, and to blame the public, when the public are not in fault. They who are thus lamented as the victims of genius, have been in almost every instance the victims of their own vices; while genius has been made, like charity, to cover a multitude of sins, and to excuse that which in reality it aggravates. In this age, and in this country, whoever deserves encouragement is, sooner or later, sure to receive it." *H.*

REPLY

TO AN APPEAL IN BEHALF OF "PRESENT WANTS."

Messrs. Editors,—On taking up a recent number of your paper, my eye fell upon an article on "Clerical Education," which produced in my mind mingled pleasure and surprise;—pleasure, because the subject had been thus forcibly brought before the Episcopal public,—surprise, because so little had been already done. There are facts contained in that article which should be sufficient to awake every Churchman from the sleep in which he has been so long indulging. The most important statement was this:—"To my certain knowledge, there are several young men of piety and talents, who have received a collegiate education, and who are desirous of preparing for the ministry of the Episcopal Church, but are compelled to relinquish this purpose, and to engage in other pursuits;—and this merely for the *want of means* to complete their education!" Now, Messrs. Editors, is it possible that any one who loves the religion of the Redeemer, who loves the Church of his fathers—the Church of his choice, can refrain from acting, while a truth like this is standing out in such prominent relief before him? Is it because he is ignorant of the course of duty that should be pursued? It cannot be that in an age like the present, when the several departments of Christian duty have been so fully developed, we are unconscious of our obligation to provide for the supply of the Christian ministry. No; the fault has not been in a want of knowledge, but a want of action. Could you have gone to a Franciscan of the dark ages, and asked him if he thought that the doubts and dogmas that obstructed the progress of science should be removed, he would have answered you in the affirmative. If you had proposed to him a scheme by which you hoped to effect these objects, and shed the full blaze of the sun of science over benighted Christendom, and called upon him to co-operate with you in such a mighty work, he would have smiled at your earnestness and mocked at your enthusiasm. We of the present day, when called on to further the grand schemes of Christian education, imitate the inactivity, if not the mockery of the Franciscan. We have heard this matter discussed a thousand times. One after another has called from the walls of Zion, and begged that others might be sent to help him keep watch over her deserted battlements. But the cry has been heard only to be forgotten. We have had much talk, and little action. Now, Sir, we want much action, and little talk.

There is a great moral work to be wrought out in the world; and, like all the other ends of Divine Providence, it is to be wrought out by means; and the means are the exertions of men. This work is no less than the Christianizing of the whole world. The time must come, for the Holy One of Israel hath said it, when from every valley and hill, and from the deep waters of the sea, the voice of praise and prayer shall go up acceptably before the throne of Heaven. Here, then, is a great and glorious effect to be produced by the operation of a moral cause; and this cause is the preaching of the Gospel. But "how shall they preach except they be sent?" And who should feel it more obligatory upon him to send this Gospel forth, than one who claims communion with a Church that derives the succession of her ministers from the founders of Christianity—a Church whose doctrines are so Scriptural and efficient? But for the present, we must be more immediately concerned with our own Church. Let us see that at least tolerably supplied, before we look abroad. And how stands our Church as respects this matter? Go to the waste places of our Zion,—go to the spot which was once hallowed by the stated performances of her solemn services,—stand over its ruins,—and if you can go away and forget the feelings which such a scene must awaken, pass to the far off borders of our country, and as you bend your knees in the morning and evening family worship of one who has left his father's house—listen to the fervent prayer which he offers up, that the wilderness to which he has been forced by necessity, may be blessed with the services of the ministry of the Gospel. Let a man who has seen this, go back to his home, and forget for ever that evening prayer—that worshipping circle:—let him pray with wonted earnestness "thy kingdom come," and bless God that he has done *all that he could* to further its coming: but *if* that fervent prayer should ever come back with its solemn associations, let him quiet his conscience by counting the hundreds and thousands he has given to his God. It is stated that there are 100 parishes now wanting clergymen. And can any one be at peace with his conscience or his God, while 100,000 voices are crying to him for the bread of life? Do we love the cause of religion, and will we refuse the means of educating young men who will go and dispense this bread to the needy? Is there any means by which we can more effectually promote the welfare of our Saviour's kingdom, than that of qualifying young men for the duties of that holy office to which they are looking forward? If we would teach sound religion to our countrymen, we must send them men who are adequate to the task—who to the graces of piety and the gift of talents, have added the acquirements of knowledge. Who can calculate the consequences of the smallest pittance given to such a cause? Who can tell when the impulse thus given will cease to operate?

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* [It is due to the Messrs. Harpers to state, that this most exceptionable volume has not found its way into their edition of the Family Library, though others little better have.]

* See your volume for 1827, pp. 638 and 792.

Sir, the article before referred to, states that there are several young men of piety and talents who have been obliged to give up, for the present, their hopes of entering the ministry, for the want of means. I have myself seen a young man placed in similar circumstances, who feared that he would be obliged to relinquish many of the advantages of a faithful preparation which he had once enjoyed, but of which he had been deprived by misfortune. I have witnessed the struggle between poverty and an anxious wish to preach the Gospel of Christ. There are many, perhaps, who know of similar cases, but they suppose them to be individual exceptions. Yet if the whole number of those who have been thus debarred from the holy office were computed, we should see that our guilt in this matter is much greater than we are apt to suppose. The time is coming when you and I, and all, shall stand before the judgment seat of Christ, to give an account of the talents committed to our charge. There may be arraigned in guilt before that tribunal hundreds and thousands—nay, is it too much to say millions?—to whom a handful of our gold and silver might have carried *saving truth in season*. Let it not be shown in that day that he who would gladly have borne to them this message of love,—and who, in the ardor of his youthful zeal, was pressing forward to the task, was thrust back by the hand of want. We hope that nothing more than a statement of facts, of which many have hitherto been ignorant, is necessary to call forth our warmest affections, our most efficient action. Our brethren of other denominations are already earnestly engaged in this work. The light of morning has already broken in upon the vineyard, and the laborers are coming up to the harvest with a light heart and a strong hand, and from every point the cry ascends—"Come, let us go up unto the work of the Lord;" and their fellows answer the cry, and say—"Come, let us go up unto the work of the Lord!" We are already in the field,—let us address ourselves to our labors with heart, and soul, and strength,—and we, and our children, and ages yet to come, will have abundant reason to rejoice over the work of our hands.

A Friend of the Church.

THE CHURCHMAN.
SATURDAY, MARCH 31, 1832.

Two dollars and fifty cents, payable in advance, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

Advance payment will, we are requested to inform the patrons of the Churchman, secure to them a saving of half-a-dollar on their year's subscription. All who do not pay *within one month* from the time of ordering the paper, or of renewing their subscription, will, without exception, be charged at the rate of Three Dollars *per annum.*

Appointment by the Bishop, for Confirmation.—April 1st, All Saints' Church.

Proclamation of a Fast.—We at first intended to abridge the Proclamation by which Gov. Peters, of Connecticut, has appointed the approaching Good Friday as a day of public humiliation, prayer, and fasting, presenting little beside his statement of the reasons and design of the appointment; but second thoughts incline us to believe that this public document will be best appreciated if presented entire. In some respects it is highly commendable. The reasonable reverence for religious truth and observances which it expresses in a frank and manly tone, does great credit to his Excellency. The judicious motives assigned for the selection of the particular day, are equally creditable. Yet we cannot regard the *expression* with equal complacency. There is much want of taste—to use no harsher language—in speaking of "the *tragic* event" of the Redeemer's crucifixion. There is little less in the association of the wish that "the whole earth may become one extended altar of Patriotism and Truth," with other and legitimate objects of Christian supplication. Patriotism and Truth, as introduced, are ideal beings, once the objects of Pagan adoration, and subsequently, of nominal worship by the mad actors in the first French revolution. From *their* altar no acceptable 'anthems of praise' can ever ascend 'to the great Creator of the Universe.' When the whole earth shall receive the Gospel of Peace, as Gov. Peters most properly admonishes his fellow-citizens to pray that it may, then 'Patriotism and Truth' shall indeed reign, but as emanations from the Fountain of all perfection; not as ideal divinities, elevated by the vain imaginations of men's hearts to a rivalry with the alone Object of all love, and reverence, and adoration.

PROCLAMATION.

The citizens of Christian communities have always esteemed it their duty, as it is their privilege, to assemble, at stated periods, for the purpose of reviewing their past lives, repenting of their transgressions and manifold departures from the principles of moral rectitude, and to beseech the Almighty, of his infinite love, to enable them to forsake their sins, and to walk in the paths of wisdom.

The season, which it has ever been the practice of a portion of the Christian family to observe, as the anniversary of the crucifixion of our Saviour—(which tragic event finished the work of Redemption)—has, for many years past, been chosen, by the good people of this State, as a time peculiarly appropriate for the performance and exercise of this their duty and privilege:

I do, therefore, in accordance with these laudable usages, appoint FRIDAY, *the twentieth day of April next,* to be observed throughout this State, as a day of Humiliation, Prayer, and Fasting: and do request Christians of all denominations, with their respective religious teachers to assemble and renew their supplications to the God of our fathers, that he would accept the homage of contrite hearts, which alone is acceptable in his sight; that he would defend us from the errors of hypocrisy, fanaticism, and infidelity, and enable us to imitate his Son, our Saviour, in the fulfilment of all righteousness; and that he would assist us in holding a "Fast" of his own appointment.

"Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?"

While supplicating the Divine favor upon us as individuals, and as a community, let us beseech the Almighty Ruler of the Universe to take the President of the United States, and all others clothed with authority in our State and Nation, under his special care and protection, and make them sensible of the fearful account they must give of their stewardship, should they fail to discharge their whole duty to their constituents and to him; that he would turn the hearts of the People to the Government which they have adopted; that the Union of these States may be perpetuated; that Sister Republics may be annexed, as links of an extended chain, which shall encircle the whole world; that wars may cease, and the reign of peace and happiness commence; that tyranny, oppression, and misrule, may be lost in the establishment of the rational, social, civil, and religious rights of man; that he would prepare the minds of all men to appreciate, establish, and maintain governments of laws, and make their hearts the proper recipients of the Gospel of Peace; and that the whole earth may become one extended altar of Patriotism and Truth, from which shall ascend anthems of praise to the great Creator of the Universe.

All servile labor and vain recreation on said day, are by law forbidden.

Given under my hand, &c.,

John S. Peters.

Works of Benevolence.—Comparisons of the deeds of our own age with those of other generations are not, perhaps, more common than unbecoming. Yet who can contemplate the essential melioration of human character, and of the condition of our kind, exhibited daily as the result of benevolent institutions originating in the spirit of that Gospel which we profess, without generous pride and satisfaction? The annual report of a Society in our sister city of Philadelphia furnishes us with a pleasing justification of the sentiment we have expressed. The 'Indigent Widows' and Single Women's Society' is the name of this charity.

"In the quiet and monotonous mode of living," says the report, "so essential and suitable to advanced life, there can be little to recreate, although much to interest, the feelings of the regular visiter. To see a number of respectable beings, who have been destined by Providence to survive all those ties that render life a blessing, and destitute of even the means of supplying the necessaries of life; to see such in the settled possession of a *home,* which affords ever needful comfort, divested of all anxiety for the future, assured of good nursing and medical attendance when required, and the means of receiving spiritual instruction and consolation, must surely be gratifying to every benevolent mind; and while they are preparing for a richer inheritance, by patient resignation to the appointments of their Heavenly Father, afford a salutary lesson to those by whose kindness they are sustained."

Into such an asylum five persons have been received during the past year, making the family to consist at this time of fifty-two persons, including the matron and domestics. A considerable fund must of course be needed to support so large a household. Yet in reference to this topic, the report observes: "The year has closed with much less difficulty than was apprehended, so that the Managers have good reason for thankfulness and trust, believing that as their day is, so shall their strength be."

A good man, whose name we have had occasion many times to bring to the notice of our readers, having in one of his periodical walks to a cathedral not distant from his church, soiled and disarranged his dress, by assisting "a poor man, with a poorer horse, that was fallen under his load," was told, on coming into the company whom he met at the cathedral, that "he had disparaged himself by so dirty an employment." His reply was—it deserves a record—that "the thought of what he had done, would prove music* to him at midnight."—"I would not," said he, "pass one day of my life, without comforting a sad soul, or showing mercy!" The conclusion of the report before us is of the same tone and spirit. 'The season of action' with each of us may be closed by a thousand unseen causes, long ere the winter of age approaches:—with the largest portion of our race it *is* so closed. And upon the bed and in the chamber of sickness, next to the comforts of reconciliation with our Heavenly Father, through Jesus Christ, will be the soothing recollection, that walking in his footsteps, we have not forgotten, to the extent of our power, "to do good and to communicate." "The preacher has said"—we quote from the report—"Cast thy bread on the waters, and thou shalt find it after many days. Yes, it will return when the season of action is over, and nothing remains to solace the last stage of existence, but the retrospect of the past, and the anticipation of the future! It will then return in the soothing reflection, that in the season of youthful hilarity and enterprise, when the world and its pleasures possessed every attraction, that then, even at that joyous season, the heart and the hand were freely opened to alleviate the sufferings and destitution of the aged." Who can tell how cheering a beam of hope is shed upon the dim and clouded future, to the lonely female, in the decline of life, by the knowledge that there is provided for her age, an institution such as is here noticed?—To the kindred works of benevolence, daily going forward before our eyes, the same remarks are applicable.

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* It was at a meeting for the practice of sacred music, that the remark was made.

A Pastor's Address on the Season of Lent.—This very valuable tract, by the Rector of St. Ann's Church, Lowell, Mass., has been regularly advertised in our columns, as among the publications of our diocesan Tract Society. As a brief explanation of the nature of the present season,—the obligation for its observance, and the advantages of a right discharge of those duties which our Church recommends as befitting its design,—the 'Address' will be found well worthy of a careful reading. It contains but eight pages, and may be distributed at a trifling charge. We extract a few of the opening paragraphs:—

The season of Lent consists of forty days, from Ash-Wednesday to Easter, exclusive of Sundays; and has been observed from the early ages of Christianity as a season of fasting, self-examination, penitence, and prayer, with a view to the cultivation of the Christian character, and preparatory for a due observance of the festival of Easter.

Fasting is a religious exercise, which, though not expressly enjoined in Scripture as a positive and indispensable duty universally incumbent, is yet frequently recognised therein as an important means of grace, and exceedingly conducive to religious improvement. The practice comes down to us amply inculcated by Scripture example, decidedly sanctioned by our Saviour, and recommended by the observance of apostles and the experience of the Church in all ages.

David fasted while under divine rebuke in the matter of Uriah. Ahab fasted when the judgments of God were denounced against him by Elijah. The Ninevites fasted upon the preaching of Jonah. Jehoshaphat proclaimed a fast throughout Judah, when the combined forces of Ammon and Moab came up against the land. And in all these instances the fact is recorded with incontestible marks of divine approbation. David was forgiven his complicated guilt. Nineveh was spared. Jehoshaphat obtained the victory. And even wicked Ahab, whose repentance was but superficial, procured a delay of the sentence which had been denounced against him.

Fasting was practised by Christ. In that memorable fast of forty days by which he consecrated himself to his public ministry he hath sanctioned the practice, and proposed it for our imitation as a suitable preparation for extraordinary religious services. It is thought he practised it on other occasions. He assured his disciples that one kind of evil spirits were to be expelled only by prayer and fasting.

The disciples of John and the Pharisees fasted frequently; and when Jesus was asked why his disciples did not fast also, the substance of his reply was: It is not now the proper time for them to fast. But the occasion shall come—"the bridegroom shall be taken away, and then shall they fast in those days."

At another time he gave some directions as to the manner how they should fast. See St. Matthew vi. 16, 17, 18, where he reprehends an ostentatious display of fasting, which was then common, and instructs his disciples that they should avoid rather than affect ostentatious appearances in this exercise. As fasting was a matter of sufficient importance to be a subject of our Lord's instructions, and to call for directions in the practice of it, we infer that it was an exercise worthy the attention of his disciples. Nor can it be shown that we have less occasion than they had for this important means of religion.

Accordingly, when Jesus, "the bridegroom," was taken from them, they observed their fasts.* The primitive Church early adopted the observance of this solemn season of fasting. It has been kept up from that time to this, because pious and devout Christians have ever found their account in keeping it. And it is an impressive consideration, which naturally pervades the mind of the enlightened Christian on this occasion, that while he is humbling himself before God, he is joined by the thousands who from all parts of Christendom are seeking the divine favor in extraordinary exercises of fasting, penitence, and prayer.

The following apposite reflections upon the same topic, are from another and less generally accessible source.

'If we urge upon Christians the duty of fasting, it is presently said that by experience they find it rather a hindrance than a help to devotion; they find themselves faint, and weak, and uncomfortable, and therefore more and more distracted; and they conclude that fasting is not a duty for these times. But fasting is commanded in the word of God, which is for all times.—And have these persons ever considered how far the duty itself, together with the very circumstance of persevering in prayer, in the midst of all those little inconveniences, is connected with that self-denial, mortification and crucifixion of the flesh, to which we are called? The habit of submission to occasional privation and inconvenience, is what we want. It is connected with those habits of resolution, energy, and holy self-denial, which we so much need. What! can we not persevere in prayer, unless all things are comfortable, and every convenience is at hand which self-indulgence can require?'

May we not be permitted to adopt the earnest conclusion of our reverend brother's Address, in reference to those who peruse our pages? "The observance," is his language—"the observance to which I have asked your attention is one of the means of religion, which, if used in simplicity and truth, I firmly believe, would be attended with the divine blessing, and crowned with the most desirable results. I will only add the assurance of my ardent desire and prayer, that this Lent may be a season of invaluable blessing to each one of your souls; that such as have not yet known the enjoyment of religious hopes, may so seek that you may find; that such as have entered on the Christian race may so run, that ye may obtain; and that all may be so prepared as to keep the great festival of our Lord's resurrection, with risen hopes and exalted joys; that when we surround his altar, on that occasion, our rejoicing may be heightened by the fellowship of new hearts, and the thronging of new and joyful guests; that the dew of divine blessing may ever descend upon you, and that all of you may be found accepted in the day of the Lord Jesus."

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* Acts xiii. 2, 3. xiv. 23.

Want of Clergy.—'We cheerfully comply with the request,' says the (Auburn) Gospel Messenger, 'made to notice the want of a Minister at *West Avon,* Livingston co. The Episcopalians of that congregation have raised funds which will secure as fair a support as the country clergy generally receive.'

Doings at the West.—Our brethren in the western part of this State are doing *their* part, it would seem, toward the accomplishment of the great object so near our own hearts. We copy the following from the (Auburn) Gospel Messenger.

MISSIONARY ASSOCIATION OF ONONDAGA AND CAYUGA COUNTIES.

At the Quarterly Meeting of this Association, held at Syracuse on the 8th inst., the following resolution was adopted:—

Resolved, That each Clergyman, resident in either county, be invited to visit the towns and villages in his immediate vicinity, to call together the friends of the Church at a public service, and ascertain their wishes and prospects, in order that the Association may bring together at its next meeting in May, the information which a Missionary would require for his direction.

Sale of Gambier College Lands.—Upon this subject the 'Gambier Observer' has the following remarks.—"An equivocal opinion, it is true, has been obtained from Judge Goodenow, that the sale might possibly be illegal; but the opinions of others equally learned in the law, and better acquainted with the Constitution and organization of the Seminary, are decidedly contrary to that of Judge G."

LITERARY.

An Examination of Mr. Howell's Review of Dr. Ducachet's Letter on "The office of Sponsors in Baptism;" in a Letter to the Reviewer, from an Episcopalian. Printed by T. G. Broughton, (Norfolk, Va.,) pp. 55. 8vo.

The Rector of Christ Church, Norfolk, some time since addressed a 'Letter' to his parishioners on the subject named in the preceding title. It has been highly, and very deservedly, commended in most of our periodical papers. The Rev. R. B. C. Howell, Pastor of the Baptist Church in Cumberland-st. Norfolk, embraced the opportunity of stirring up a controversy, and assailed Dr. D. in a 'Review,' neither over courteous nor over strict in adherence to truth, in the pamphlet form. To that 'Review,' "an Episcopalian" has replied with much force of argument and some of style. His provocation, indeed, appears to have been great, as Dr. D., whose defence he so successfully undertakes, had been assailed with little regard to any of the rules of gentlemanly (not to speak of Christian) forbearance. Yet we could wish that he had not resembled Horsley quite so closely in the merciless triumph, as in the masterly ability, with which he exposes the ignorance and self-sufficient arrogance of an antagonist who seems to have more than one point of resemblance with Priestley, of controversial memory.

Remarks on the Question, Have the Vestry of an Episcopal Church, incorporated under the general act, the right to determine the salary of the Rector? New-York, pp. 12. 8vo.

This pamphlet has been lying on our table more than a fortnight, but we deemed it improper to give expression to our satisfaction with its contents, until a decision by authority had settled the question which called it forth. That decision has now been given, in the injunction of the Vice-Chancellor in the case of St. Stephen's Church, recorded in our last; and it is no slight corroboration of the favorable opinion which we had previously formed and determined to express concerning the 'Remarks,' that the decision coincides with the view maintained in them, and is understood to have been given on the grounds which they so ably set forth. To John R. Townsend, Esq. (whom we understand to be the author of the Remarks,) the Episcopal Church in this diocese is indebted in no slight degree, for the diligence and ability with which he has investigated a subject of great importance to her peace and unity, and for the liberality with which he has made public the result of his investigations. To the right, founded on long-established precedent, and the consent of silence on the part of the legislative authority, which is enjoyed by our Vestries and maintained by Mr. Townsend, is to be attributed, in a great measure, the comparative freedom from intestine dissensions by which Episcopal congregations must be allowed to be distinguished from those of some other denominations. He, therefore, who, by his acquaintance with the law, and perspicacious discernment of the arguments in equity bearing on the subject, has contributed to place that right beyond question, deserves well of his fellow-churchmen, and must receive the well-merited praise of being a promoter of the public good.

The nature of Mr. Townsend's pamphlet is such as to admit of no abridgment; and the subject is of too little general interest to warrant a transfer entire to our columns. We can, therefore, only say, that after careful perusal of the authorities adduced, and the reasonings built thereon, we consider complete conviction unavoidable, and must regard the affirmative of the question announced in the title as irreversibly established.

INTELLIGENCE.

FOREIGN.

Ordinations.—We take pleasure in noticing the following ordinations in the British American Colonies. For the means of Christian knowledge, and ministerial instruction enjoyed by them, they are largely indebted to the fostering liberality of the Venerable 'Society for Propagating the Gospel in Foreign Parts.'

On the 5th January last, from the Bishop of Barbados, the Rev. Thomas Rockford Redman received a license as officiating minister of the Parish of New Amsterdam, in the Colony of British Guiana; and on the 6th of the same month the Rev. William Maynard Payne, was ordained to the Priesthood, by the same prelate;—and George Glenn Ponsonby, B. A. and Samuel R. S. Brathwaite, to the order of Deacons. The latter is a graduate of Coddrington College in the Island of Barbados, supported by the Society named above. Mr. Payne was on the same day licensed as Officiating Minister of the Parish of St. Patrick in the Island of Grenada, Mr. Ponsonby as Assistant Curate of Roseau in the Island of Dominica, and Mr. Brathwaite as officiating Minister of the United Parishes of St. George and Saint Andrew, in the Island of St. Vincent.—*Barbadian.*

SUMMARY.

The Rev. George Crabbe, author of the "Borough," and other poems, died, after a short illness, on the 3d of February, in the 78th year, at the Rectory in Troubridge, where he had resided nearly eighteen years.

We understand that the lease of the Chatham Theatre has been purchased, with the intention, as is said, of having the building converted into a Church. We presume the Rev. Mr. Janeway, who as we learn, enjoys the income of the premises, is himself the purchaser.

New-York Gazette.

The Thatcher's Widow.—This is the title of a Tract, just published by the New-York Protestant Episcopal Press. The subject we are told is a real character. In the example of this bereaved and afflicted widow is shown what the grace and power of our holy religion can accomplish in seasons of trial, and in the hour of death. Her piety was eminently Scriptural, practical, and constant; and renders her simple story peculiarly instructive and valuable.—How many in this vale of tears are "desolate and oppressed!" This little book is well suited to their case.—*Episcopal Watchman.*

ACKNOWLEDGMENTS.

GREEN BAY MISSION.

The Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following sums from the Rev. Wm. R. Whittingham, viz:—

Twenty dollars as his first payment (in advance for the year 1832) in redemption of his pledge given last fall,	$20 00
Fifteen dollars from the *Scholars of St. Luke's Church Sunday School,* as their first yearly payment toward the support of an Indian child at the Green Bay Mission, to be named Levi Silliman Ives.	15 00
	$35 00

James Swords, *Treasurer*
Green Bay Mission Fund,
March 28, 1832. 127 Broadway, N. Y.

NEW-YORK PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of a collection made in St. Paul's Chapel, on Sunday 25th inst. $101 00

Thomas Browning, *Treasurer,*
March 27, 1832. At "The Press," 46 Lumber-st.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 29th, from the following persons, viz:—

Latimer & Co.—Reuben T. Thom—A. Falls & Co.—Stimpson & Clapp, 2—L. J. Bisbee—Rev. Ezekiel G. Gear, *remit.*—Joseph Logan, *remit.*—Wm. H. Root—Rev. E. Punderson—Rev. P. L. Whipple—Rev. A. Gibbes, *remit.*—E. Kirby—C. Ives—S. Sprague—B. C. Adams—Rev. E. K Fowler—Rev. P. L. Whipple, 2—C. L. Tracy—C. Brush—Rev. H. N. Adams, *remit.*—E. Platt—Star. Hoyt—Samuel B. Chase—Rev. James Chapman, 2.

Packages have been sent from the N. Y. Prot. Episcopal Press, during the week ending March 29th, to the following persons, viz:—

R. P. & C. Williams, Boston, one box per schr. Pequot—G. E. Spruill, Scotland-Neck, N. C., care of Gordon and Towns, Norfolk, per schr. Amanda—Salmon Hall, Newbern, N. C., one box per schr. Susan & Mary—S. Babcock, New-Haven, one parcel—Oliver Sheple, Lowell, Mass., one parcel, via. Stimpson & Clapp, Boston, per commercial line.

DEPOSITORY OF THE G. P. E. S. S. UNION,
Press Buildings, 46 *Lumber-street.*

The Listener, by Mrs. Caroline Fry, author of the Assistant of Education, &c., from the second London edition, price $1 25.—Just received and for sale as above.
March 31st.

A PASTOR'S ADDRESS
On the Season of Lent.

Tract No. 46, for sale at the Depository of
"The Press," 46 Lumber-street.

TO LET.

Pew No. 39, eligibly situated, in the north aisle of St. John's Chapel. Inquire at the Churchman Office, at
"The Press" Buildings,
46 Lumber-street.

FOR SALE,
Pew No. 41, in Christ Church, (one of the best.)

If not sold previous to 1st April, it will then be to let. Inquire at 412 Bowery, or 103 Water-street.
March 17, 3t.

PEW WANTED IN ST. PAUL'S CHAPEL.

The occupant of one of the best pews in St. John's Chapel, wishes to exchange the use of it for that of one in St. Paul's Chapel, or to hire a good pew in St. Paul's.

For further particulars, apply at the Protestant Episcopal Press.

The Parish Library.—Inquiries have been frequently made, both at the Depository of the Press, and in its correspondence, as to the plan of this series of books, and the terms upon which they are offered. Referring our readers to the advertisement in the last column of this page for a list of the works already issued, we briefly state—that the original plan of the proposed Parish Library, as adopted in the last Autumn, contemplated the publication of *twelve volumes yearly*—to consist of approved *Standard* and *modern* works, in didactic and practical *divinity, biography,* &c., suited for circulation in the parishes of our Church in this country. One volume of the series, it was hoped, would be given to the public in each month. The Standard Works, (one volume in each quarter year,) were designed to make part of the proposed twelve yearly volumes. The whole to be so bound, labelled, &c., as to admit of the sale of any portion of the whole, to such purchasers as might not wish the complete series. The size, &c., of the works, to correspond with that of the Standard Works, already issued, the paper to be of better quality. The *price* of each volume to be regulated by its size; though expected to average about 75 cents. From this plan there will be no deviation, except such as may be rendered *unavoidable through inadequate patronage.* Upon the friends of enterprising efforts for the Church's good—the lovers of truth, and its dissemination, depends entirely the measure of the progress of the 'Parish Library.' A large stock of the past numbers of the series is of course unsold. The subscription list to the original series of Standard Works, is no longer continued upon its former terms; but efficient, and all needful encouragement will be given to this enterprise of the Press, by the purchase of sets of the volumes already on our list—and by orders, which may serve as a *guarantee* of patronage, for succeeding numbers. The Press will proceed in the work; but so fast only as shall be consistent with sound discretion, and prudence in the management of their resources. The *measure of their progress,* we repeat, must depend upon the *co-operation of their brethren.*

PUBLICATIONS BY THE PRESS.

PARISH LIBRARY.

⁂ The character of the series of works by this designation appears from the paragraph in the Third Annual Report of the Press.

The following works already issued by the Press, will in future be for sale either in sets or singly, as portions of "The Parish and Religious Family Library."

Vol. I. (Standard Works.) Leslie on Deism; and West on the Resurrection. With Prefaces, Memoirs of the respective authors, Notes, and Indexes, by the Rev. W. R. Whittingham, A. M.

Vol. II. (Standard Works.) Apostolical Preaching Considered. By Bishop J. B. Sumner; author of "A Help to Family Instruction, &c." (Vol. VII. of this Series.) With Preface, Notes, and Index, by the same.

Vol. III. (Standard Works.) Bishop Jewell's Apology for the Church of England. With Preface, Memoir, Notes, and Index, by the same.

Vol. IV. (Standard Works.)

Vol. V. (Standard Works.) Letters on Infidelity, by Bishops Gibson and Horne, (including Bishop Horne's reply to Adam Smith.) With Preface, Memoirs, Notes &c., by the same.

Vol. VI. (Standard Works.)

Vol. VII. A Help to Family Instruction and Devotion. By Bishop J. B. Sumner, author of 'Apostolical Preaching Considered.'

Vol. VIII. (Works on Episcopacy.) Bowden's Letters to Rev. Dr. Miller;—With a Preface by Bishop B. T. Onderdonk, of New-York.

Vol. IX. (Works on Episcopacy.) Continuation of Bowden's Letters.—Cooke's Essay on the Invalidity of Presbyterian Ordination.—And an Essay entitled "Episcopacy tested by Scripture." By Bishop H. U. Onderdonk, of Pennsylvania.

Vol. X. The Protestant Kempis; or Piety without Asceticism; containing extracts from the works of Scougal, Charles How, and Cudworth.—With Notes, by Bishop Jebb, of Limerick, Ireland.

FOURTH SUNDAY IN LENT.

"Joseph made haste, for his bowels did yearn upon his brother; and he sought where to weep; and he entered into his chamber, and wept there."—*Gen.* xliii. 30.

"There stood no man with them, while Joseph made himself known unto his brethren."—*Gen.* xlv. 1.

When nature tries her finest touch,
  Weaving her vernal wreath,
Mark ye, how close she veils her round,
Not to be traced by sight or sound,
  Nor soil'd by ruder breath?

Fondly we seek the dawning bloom
  On features wan and fair,—
The gazing eye no change can trace,
But look away a little space,
  Then turn, and, lo! 't is there.

But there 's a sweeter flower than e'er
  Blush'd on the rosy spray—
A brighter star, a richer bloom
Than e'er did western heaven illume
  At close of summer day.

'T is Love, the last best gift of Heaven;
  Love gentle, holy, pure:
But tenderer than a dove's soft eye,
The searching sun, the open sky,
  She never could endure.

Even human Love will shrink from sight,
  Here in the coarse rude Earth:
How then should rash intruding glance
Break in upon her sacred trance
  Who boasts a heavenly birth?

So still and secret is her growth,
  Even the truest heart,
Where deepest strikes her kindly root,
For hope or joy, for flower or fruit,
  Least knows its happy part.

God only, and good angels, look
  Behind the blissful screen—
As when triumphant o'er his woes,
The Son of God by moonlight rose,
  By all but Heaven unseen:

As when the holy maid beheld
  Her risen Son and Lord:
Thought has not colors half so fair
That she to paint that hour may dare,
  In silence best adored.

The gracious dove, that brought from Heaven
  The earnest of our bliss,
Of many a chosen witness telling,
On many a happy vision dwelling,
  Sings not a note of this.

So, truest image of the Christ,
  Old Israel's long-lost son,
What time, with sweet forgiving cheer,
He call'd his conscious brethren near,
  Would weep with them alone.

He could not trust his melting soul
  But in his Maker's sight—
Then why should gentle hearts and true
Bare to the rude world's withering view
  Their treasure of delight!

No—let the dainty rose awhile
  Her bashful fragrance hide—
Rend not her silken veil too soon,
But leave her, in her own soft noon,
  To flourish and abide.

Keble's *Christian Year.*

PRACTICAL.

RECEIVING THE WORD.

"The word of the Lord was precious in those days."—1 *Sam.* iii. 1.

The Bible is grievously neglected, both by rich and poor. The rich too seldom spare any of their abundant leisure in storing their minds with the riches of heavenly wisdom; other books, of worldly interest or amusement, absorb almost their whole attention; an unimproving, nay, injurious publication, the foolish dream of fiction, will be seized and read with avidity, whilst the oracles of eternal truth are treated with an indifference that borders on disdain. The poor, it is true, have but little leisure; sufficient, however, if that little were diligently used, to enable them to acquire a considerable knowledge of their Bible; but the great multitude of them seek their refreshment from other sources—from the pollutions of earthly pleasure. We might have expected better things; having fewer worldly possessions and comforts, it might be thought that the poor would gladly supply such deficiency by the attainment of spiritual blessings; by raising their hopes and affections to the imperishable treasures of a brighter world to come: but it is too often found otherwise; the enjoyments of earth, however unsatisfactory, and even debasing, are preferred to the abundant consolations and happiness of the Gospel.

Thank God, there are many bright exceptions to these remarks, both amongst the rich and the poor; the number is great, and we hope increasing, of those to whom 'the word of the Lord has been precious,' who have 'received it with gladness,' who have 'believed with the heart unto righteousness,' who have 'seen the salvation of their God.' But still, when we cast our eyes upon the vast and reckless multitude, we are ready to weep over it and to say, O that ye would know, even ye, in this your day, the things that belong unto your peace, before they be hid for ever from your eyes.

From this lamentable neglect of the word of God, we may readily account for the want of religious principle, for the decay of religious character, for the overspreading of corruption and vice, so notorious in the Christian world. The astonishing circulation of the Bible through this country, of late years, might have reasonably led us to hope for a signal diminution of irreligion and crime. And God forbid we should be of the number of those who maintain that *no* such advantage has been derived from this dissemination of the word of life. But even the most sanguine person will not contend that this holy exertion, this spiritual culture, has produced a corresponding fruit: thousands of those who have free access to the Bible, are lying, if not in utter darkness, at least in the shadow of death. And what is the cause? The Scriptures are not valued in proportion to their extended circulation; they are not read with humble reverential attention, as the holy word of God; not understood or desired, as the fountain of light and life; not sought as a means of spiritual reformation and righteousness: and therefore we may expect a greater prevalence of iniquity, as a judgment of the just and offended God, for so flagrant an abuse of the knowledge of salvation.

And thus with regard to the preaching of His word: where is that vehement desire, that deep interest, that holy concern to profit withal, which was observable in the days when preachers were few? We do not say that it is utterly extinguished, but certainly not proportioned to the opportunities vouchsafed. How many in this our place and neighborhood refuse to travel, even the shortest distance, to hear the Gospel; and of those who professedly go to hear it, not a few are led by mere curiosity or custom. How do we stand condemned by many a less favored people! There are indeed lands at this day still thirsting for the knowledge of their God and Saviour; lands, to which it has but just been carried, where it is only beginning to be understood; and *there* the people will instantly repair at the very sound of the good tidings, and wait with eagerness upon the footsteps of the missionary who bears in his hand the sacred treasure; but *here*, where the messengers are in every place, where the ministers of reconciliation abound, here are awful numbers, who never enter the house of God for the single purpose of hearing his word: the gift is continually offered, without trouble or risk, 'without money or price,' and therefore, it would seem, perversely despised.

Similar remarks may be made concerning all those divine ordinances and means of grace with which this privileged land has been so richly provided. The public worship of Almighty God, the holy sacraments of our Church, the instruction afforded to her children, the means of private devotion and godly advancement, all these are pressed upon the notice and acceptance of all; it is not enough to say that we are invited, we are *urged* to the participation of these abundant blessings; yet how often are we urged in vain! At this moment, in some of our countries or dependencies abroad, where churches are sparingly scattered, and the visits of ministers are few and long between, these divine ordinances are coveted with a painful anxiety, and no opportunity is ever lost: here, in the mother country, is the fountain of blessings, and the 'streams are ever flowing withal;' but thousands esteem not these waters of life, and many never care to taste them.—*Slade's Sermons.*

DEVOTIONAL.

SUPPORT UNDER THE DISCOURAGING CONSCIOUSNESS OF FAILURE IN DUTY, OR DEPARTURE FROM PRINCIPLE.

"Turn away my reproach which I fear; for thy judgments are good."—*Ps.* cxix. 39.

There is a reproach that we have no cause to fear, but rather to glory in; that which is stamped by our Lord as one of the chief privileges of his Gospel, and which his faithful people have ever borne as the badge of their profession, and have ever found a ground of rejoicing. But there was a reproach that David had cause to dread, and the removal of which was with him the subject of the deepest anxiety, and most importunate prayer—"By this deed thou hast given great occasion to the enemies of the Lord to blaspheme." The reproach that is brought upon the Saviour's name by the unsteadiness of a Christian profession is much indeed to be "feared" by the most established believer, and will be doubtless over-ruled for the habitual dependence of his soul upon an almighty upholding power. "Hold thou me up, and I shall be safe," will be the constant supplication of one that fears the Lord, and fears himself. We do not perhaps sufficiently consider that the enemies of the Gospel are ever "watching for our halting;" else, why among many professors this remissness in removing all occasions of reproach on account of inconsistency of temper, conversation, or any thing that may be unbecoming the follower of Jesus? None therefore that feel their own weakness, the continual apprehension of danger, the tendency of their heart to backslide from God, and to disgrace "that worthy name by which they are called," will think this prayer unseasonable or unnecessary,—"Turn away my reproach which I fear." Perhaps also those who have been exposed in spiritual conflicts, to "the fiery darts of the wicked one," may find this a suitable prayer in such seasons of trial. Sometimes when Satan has succeeded in beguiling a child of God—when he has drawn him into some worldly compliance, or weakened his confidence, by tempting him to look to himself for some warrant of acceptance, (in all which suggestions he is aided and abetted by his treacherous heart,) this "accuser of the brethren" will then turn back upon him, and, changing himself into "an angel of light," reproach him with those very falls, into which he had successfully led him; so that frequently a long and black catalogue is presented to the harassed soul with a view of adding to his distress. Bunyan does not fail to enumerate these reproaches as amongst the most harassing assaults of Apollyon. In his desperate conflict with Christian, he taunts him with his fall into the Slough of Despond, and every successive deviation from his path, as blotting out his warrant of present favor with the king, and blasting all hopes of reaching the celestial city. Christian is neither able nor willing to conceal or palliate the charge. He knows it is all true, and much more beside; but he knows this is true also,—"Where sin abounded, grace hath much more abounded." "The blood of Jesus Christ cleanseth from all sin." Christian! are you harassed with these fiery darts? Remember the direction, the only direction, that meets your case, and provides for your help,—"Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked." If you are conscious of hating the sins with which you have been overtaken, and of earnestly longing for deliverance from their power,—while the recollections of their guilt and defilement humble you before the Lord, you have only to take fresh hold of the Gospel, and you shall "overcome by the blood of the Lamb." Victory must come from the cross. And the soul that is directing its eye thither for pardon, strength, and consolation, may sigh out the prayer with acceptance,—"Turn away my reproach which I fear." Yet we must not forget how deeply the guilt of apostacy or backsliding is aggravated by the acknowledgment that all are constrained to make,—"Thy judgments are good." How affecting is the Lord's expostulation with us!—"What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? O my people, what have I done unto thee, and wherein have I wearied thee? testify against me. I have not caused thee to serve with an offering, nor wearied thee with incense." We have nothing to complain of our Master, of his work, or of his wages; but much, very much to complain of ourselves, of our unwatchfulness, neglect, backsliding, and consequent reproach upon our profession.

But whatever allowed departure from duty, or inconsistency, or sinful compliance, may at any time bring on us the "reproach which we fear," let us cry with unceasing suplication, for the Lord's sake, for the Church's sake, that it may be "turned away from us." Meanwhile, "we may accept it as the punishment of our iniquity," and in the recollection of the "goodness of the Lord's judgments," we may still venture to hope and look for the best things to come out of it, from our good and gracious Lord.

Bridges on Psalm cxix.

DESIRES, A TEST OF OUR CONDITION.

"Behold, I have longed after thy precepts: quicken me in thy righteousness."—*Ps.* cxix. 40.

We are sometimes unconsciously led to "long" after the promises, more than "after the precepts" of God; forgetting that it is our privilege and safety to have an equal regard to both—to obey his precepts in dependence on his promises, and to expect the accomplishment of the promises, in the way of obedience to the precepts. If the mere professor is enabled to walk in outward conformity to the Lord's precepts, it is the utmost extent of his service, and he feels it to be a heavy yoke. He knows nothing of the believer's inward delight and longing after them. Of many of them he says in his heart,—"This is a hard saying: who can hear it?" But is there not a reason for the believer's delight even in the most difficult and painful precepts? Are not the moments of his deepest repentance, his times of the sweetest "refreshing from the presence of the Lord?" Whatever pleasure there may be in the indulgence of a sinful inclination, we cannot doubt that the ultimate enjoyment from the mortification of it is far more abundant. What more fruitful source of comfort is found than obedience to our Saviour's precept,—"If any man will come after me, let him deny himself, and take up his cross daily and follow me." For this is our Lord's way of restraining the power of sin, and humbling the pride of the heart; and by this wholesome discipline our real happiness is fixed upon a solid and permanent basis. So that whatever dispensation some might be disposed to desire for breaking the precept without forfeiting the promise, the believer blesses God for the strictness that binds him to a steady obedience to his will. To him it is grievous—not to keep it, but—to break it. Wherever therefore we can discover a longing after the precepts, we see an evidence of a child of God. Much indeed of Christian experience consists in desire; and the health of the soul may chiefly be ascertained by the pulse of its desires. There are indeed times when the violence of temptation, or the paralyzing effect of lifeless frames, renders us unable to trace the desires of the "hidden man of the heart:" and yet even in these gloomy hours, when the mouth is shut and the heart dumb before God, there may be an incense ascending out of that heart before the throne of grace, when it is "so troubled that it cannot speak." We have a powerful Intercessor "helping our infirmities"—interpreting our desires, and crying from within, "with groanings that cannot be uttered." Such desires, such cries, indited by our Advocate within, and presented by our Advocate above, are most consoling earnests of their fulfilment. "He will fulfil the DESIRE of them that FEAR HIM: he also will hear their cry and will save them." Let the child of God then be encouraged to besiege the mercy-seat with incessant importunity, and if he cannot conceal from himself the coldness and weakness of his spiritual desires, at least let him not be content with idle confessions and heartless complainings. Let him bewail his own deadness before God. Let him wrestle with God for a real desire—a longing desire. "Quicken me in thy righteousness." I plead thy righteousness—thy righteous promise for the reviving of my spiritual life. I long for more lively apprehensions of thy spotless righteousness. O! let me be invigorated by it in my delight, my obedience, my secret communion, my Christian walk and conversation. Such longings poured out before the Lord, and accompanied with humble and earnest supplications for new supplies of quickening grace, are far different from "the desire of the slothful, which killeth him," and will not be forgotten before God. "Delight thyself in the Lord, and he shall give thee the desires of thine heart." O for a more enlarged desire, and for a more abundant supply!

But it may be asked, What weariness in, and reluctancy to, duties, is consistent with the principle and exercise of grace? Where it is only in the members, not in the mind—where it is only partial, not prevalent—where it is only occasional, not habitual—where it is lamented and resisted, and not allowed—and where in spite of its influence the Christian still holds on the way of duty—grace reigns in the midst of conflict, and will ultimately and gloriously triumph over all hindrance and opposition. But in the midst of the humbling views of sin that present themselves on every side, let me inquire—"Have I an habitual "hungering and thirsting after righteousness?" Let me search diligently into the matter, and since, as at the best, I do but get my desires increased, and not satisfied, let heaven be much in my heart, where alone I shall be fully satisfied. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake with thy likeness."—*Ib.*

VARIETIES.

STUDENTS IN OLDEN-TIME.

Our predecessors were a severe and hardy race. We need not go back to the times preceding the Reformation, when the monk, the student of those days, sat down to his books in the north alley of the cloister, glazed indeed for the purpose (as we still see at Gloucester,) but without a fire. These rugged habits survived, as was meet, the great change, the object of which was to promote good and destroy evil; and we suspect that few of our modern students, who give up their evenings to study by the side of a comfortable fire, have any idea how that time was spent by their predecessors. Speaking of the students of Cambridge in his time, Maister Lever in a sermon preached at Poule's Crosse, Dec. 13, 1550, says—

> "After thys slender dinner they be either teachynge or learnynge untyll five of the clocke in the evening, whenas they have a supper not much better then theyr dinner; immediately after the whyche, they go either to reasonyng in problemes, or unto some other studye, untyll it be nine or tenne of the clocke, and there beynge without fyre, are fayne to walk or runne up and downe halfe an houre to gette a heate on theyr fete whan they go to bed."

In turning over the lives of our illustrious divines, we find the same ascetic plan still subsisting; and the habits of society appear to have been highly favorable to a scholar's distribution of the day for study. In the golden days of our Church, (we may go indeed so far down as the Revolution, and even lower,) the divine and the scholar usually rose about three or four in the morning, winter and summer. At this season of the day, which has all the advantages of night, comprises in fact every thing which the Greek sought to convey in his proverb, ἐν νυκτὶ βούλη, without any of the feverishness, lassitude, and dispersion of mind which accompanies the first portion of night—at a time which brings all the freshness of morning, all the cheerful vigor of a body and mind, recruited with sleep, into union with the security from interruption, the perfect stillness which is sought at the midnight lamp—at this most auspicious season he sate down to his studies, which, with the interruption of the half-hour given to morning prayer, he continued until about eleven o'clock: then he dined, after which, having rested awhile, he had again all the day before him until the hour of supper, about six or seven; and then, having either returned to study, or relaxed his mind with conversation, or taken a walk, he would retire to rest about nine. On comparing this distribution of the day with ours, we immediately see its superior advantages for study. From no portion of our day can we gain those six or seven hours of perfect freedom from interruption, and peculiar mental freshness, which he obtained before his first meal. By the time we have risen, he was advanced nearly a fourth of his course, and by the time we have set ourselves down, not without sad apprehensions of interruption, he had completed one-half, without a minute's loss. By the time we have become faint and exhausted, and perhaps our attention distracted by other calls, he, like a giant refreshed, was busily plying round the remaining half of his course, and had accomplished it in full vigor by the time that, faint and jaded, we repair to a late dinner, which, coming after too long an interval, seldom fails to produce that sense of repletion and listlessness which disinclines us to any further prosecution of study; or if we push into the night, then it is at the expense of health, and our exertions are destitute of that vigor and quiet which he derived from the other extremity of night. In fact, the two ages seem to have interchanged their distribution of space and time. His chief meal divided the day into two equal portions, each of which he began refreshed by an adequate supply to the wants of the body: at the same time his poor horse was obliged to toil through an unbroken stage of twenty miles. We, more considerate to our cattle than to ourselves, break those twenty miles into two stages for them, and throw all the day into one for ourselves. It seems scarcely possible that a system, which leaves so much precious time to waste, can produce divines and scholars to compare with those of former days. It were in vain now to expect another Bull or Pearson, still less the revival of that class of country clergymen, who, from the seclusion of their village, sent into the world their book with its broad margin grim and almost black with quotations and references to the Fathers. To gain the time sufficient for such extent of reading, the student of our days must fairly give up society, and return to those primitive hours which are incompatible with its present arrangements.

We often wonder at the very great superiority which the German scholars of this day maintain over our own in extent of reading. We can scarcely conceive how they contrive to obtain the time requisite. A great, if not the principal cause will be found, perhaps, in the regulation of the meals of the day in Germany, especially among the middling ranks, according very much with that which has been mentioned as once prevailing here. As the orator who was asked what was the first point in oratory, what the second, and what the third, still replied, "action," so should we, to similar questions on scholarship, cry out, "distribution of time." The early hours of our ancestors are necessarily connected with a hardy endurance of cold, to which we are strangers. This enabled them to endure the low temperature of our public libraries, where only the ponderous folios of the Fathers were, and still are, accessible. Nor must we judge of the inconvenience of studying in such a place from the appearance which it now presents. Each space between the classes was then furnished with its stools and table, in the centre of which latter, was a revolving desk, in the shape of a four-faced pyramid, truncated sufficiently to admit of an inkstand at the top. It was thus admirably adapted for supporting books of constant reference, while your author lay on the table before you. This furniture may still remain here and there, but in general it may be said to have vanished; and certainly where it still remains, its uses seem to have been forgotten. As the room was then a place of study, and not a mere thoroughfare to this or that volume, there was much less interruption to the reader, and what interruption there was, habit enabled him very readily to bear. Sincerely should we pity the person who now should endeavor to get through a page of the crabbed thought and involved language of an ancient Father in such a place; who, for instance, should attempt to pursue the vagaries of the ancient heretics in the wretched Latin version to which we owe the existence of more than four-fifths of the famous work of Irenæus. It may be thought that our disadvantage here is remedied by the liberty of carrying the book to our private chamber. But this, however necessary to the habits of our times, considerably diminishes the usefulness of a public library: the same number of books will scarcely go half so far, for there is an end put at once to all that accommodation to each others' wants, which would necessarily be studied and observed in a reading-room. Nor can the student take away, with the volume containing his subject, all the volumes also to which reference must be made; nor, if he could, can he foresee exactly what volumes those would be; nay, in many cases, he cannot take with him the whole set of an author; and yet, what author can be well read without reference to his other works, or parts of his work? Books were scarce enough in their days, but our habits have made them incomparably scarcer.—*British Critic.*

THE DOG.

We ascend many degrees on the scale of reason, of moral sensibility, and of complex volition, when we turn from the horse to the dog. This intelligent and sensitive animal, associated, not by mere accident, with man, but made for his companionship, and not unworthily called his friend, may be said to stand as an anomalous instance in the system of sentient beings; inasmuch as, while in other species, (perhaps *every* other species,) there exists a manifest correspondence, or *functional equality*,[*] between the mechanical structure of the animal and his mental capacity; so that any supposed addition to his muscular implements would be useless, without more intelligence than he actually possesses:—the dog has more *mind* than *instrument*. His power of reason and his sensibility, on a thousand occasions, and very remarkably, go beyond the range of his mechanical apparatus. The dog is, in this sense, a *needy* animal; and he is the only one so put to difficulty. He could effect much more than he does, both for himself and his master, if his legs and paws were capable of a greater diversity of movements: yet, perhaps, we ought rather to consider him as an *animal over-rich* in sense, than as an *intelligence* poor in means.

A good test for discovering the elements of the mental conformation of any order of beings, is afforded, *first*, by the familiar and unquestionable facts of the *educational treatment*, which common experience proves to be applicable to it; and *then*, by the emotions or sentiments which are excited in our minds by its qualities or dispositions. In this method we employ, as it were, a chemical agent for bringing to light a concealed ingredient. The dog is the subject of abundantly more *education*, and is the object of far more *sentiment* than the horse; not arbitrarily or accidentally so; but because he possesses more intellectual faculty, and more sensibility. His senses are eminently acute; his memory is retentive and exact; his passive power of acquiring habits is great; and, to complete his mental endowments, he is able, in a considerable degree, to hold in combination more than two or three connected ideas; and among them to select the proper inference from the antecedents. Thus qualified, he remembers his master's usages; comprehends his master's operations; and acts his part in accomplishing his master's intentions. Then, as a moral being, he is susceptible of so lively and pertinacious an attachment to individuals; he has so much sense of duty and of honor; and is capable of so intense a wretchedness under the sense of ill conduct and merited displeasure—that he becomes properly the object of correlative sentiments of affection, complacency, or displeasure, in the human mind. The dog, in virtue of his personal character, or his individual dispositions, is, apart from all sophistication or extravagance, regarded with feelings which it would be as unreasonable to restrain, when so called forth, as to bestow in the same degree upon any other species of domestic animals.

And yet the dog is limited in his range of mental faculty and of sensibility; and, in comparing his powers with those of man, we discern the more clearly the foundation of that different treatment of which the higher nature is the subject;—and discern, too, the ineffable absurdity of the metaphysical doctrine which assumes the agency of men, of brutes, and of machines, to be one and the same thing. The dog, not endowed with that inexplicable faculty which prompts the beaver to construct for himself a hut; or the white ant to erect a cathedral of mud; or the rook to weave for his family an aerial tabernacle—has no *rational* power of attaining a similar result. If deprived of his comfortable kennel, he will nestle in a corner, or edge himself into a rick; but never attempts (though loose materials of all sorts are lying about,) to construct a house. He feels that a wall, or fence, or stack, gives him protection from rain and wind; but he does not separate this *common quality* of the wall, fence, or stack, from the particulars in which it is found; or think of it abstractedly; and therefore does not conceive of it as residing in a new combination of matter, to be assembled by himself. Or, to exhibit the same limitation of faculty under another condition. The dog may learn to take a penny to the shop, to deposit it on the counter, and with significant gesture, to demand his roll. But the most laborious endeavors would, probably, fail to teach him the equity of the relation between two pence and two rolls, and three pence and three rolls. Nor, supposing that he had dropped one of the pieces of money on the way, would he draw for himself the inference, that he must, *therefore*, content himself with one roll the less. And yet a very young child would perceive these relations, and deduce these inferences; or would, at least, understand them instantaneously, or as by a flash of intelligence, when explained to him.

The want, or at least the extreme limitation of the power of abstraction, and of comparison of complex relations, affects, in an essential manner, the moral constitution of these inferior species; even of the most intelligent of them. And the possession of such powers gives to man his responsibility, invests him with the anxious prerogative of being master of his destinies; and, in a word, transfers him from the present to a future system of retributive treatment.—*Essay on the Application of Abstract Reasoning to the Christian Doctrines*, p. 69–72.

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[*] If the phrase *functional equality* needs explanation, it may thus be given.—When the stomach and mouth of the lion or tiger are examined, there is seen an apparatus fitted for the trituration and decomposition of large masses of animal substance—muscle, ligament, and bone: we find, accordingly, in the mechanical structure of the mighty eater, the highest degree of muscular power and agility, such as are requisite for the pursuit and conquest of the largest prey. Here is the first set of correspondences. But these organs and instruments would be useless, unless the mental constitution of the animal were in harmony with its bodily mechanism. Fierceness, courage, promptitude, wariness, patience, are the qualities that are the proper concomitants of such a stomach, and of such gastric agents. The animal exhibits a perfect equipoise of organs, functions, and propensities. What were the chylopoetic viscera of the tiger, conjoined with the temper and mental faculty of the ox?

On a like principle, the high dignity and noble destiny of man might, with the strictest reason, be argued in detail from the parts and correspondences of his physical conformation.

HOLINESS.

Holiness, as I wrote down some of my contemplations on it, appeared to me to *be of a* sweet, pleasant, charming, serene, calm *nature;* which brought an inexpressible purity, brightness, peacefulness, and ravishment, to the soul. In other words, that it made the soul like a field or garden of God, with all manner of pleasant flowers; all pleasant, delightful, and undisturbed, enjoying a sweet calm, and the gently vivifying beams of the sun. The soul of a true Christian, as I then wrote my meditations, appeared like such a little white flower as we see in the spring of the year, low and humble, on the ground; opening its bosom to receive the pleasant beams of the sun's glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragrancy; standing peacefully and lovingly in the midst of other flowers round about; all, in like manner, opening their bosoms to drink in the light of the sun. There was no part of creature holiness that I had so great a sense of its loveliness as humility, brokenness of heart and poverty of spirit: and there was nothing that I so earnestly longed for. My heart panted after this—to lie low before God, as in the dust, that I might be nothing, and that God might be ALL, that I might become as a little child.

Jonathan Edwards.

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